

THE CATHOLIC EDUCATOR



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“THE LITURGY LIVES IN THE WEAVE”

As we enter the New Year

—we humbly invoke of Divine Providence an abundance of those blessings which make for Peace, Progress and Happiness among men and nations.

It is in this spirit that we express our sincere appreciation of your past patronage and good will. Never shall we lose sight of the responsibilities which devolve upon those who are privileged to serve Holy Mother Church. Manifestly, your acceptance of our products in the past can only provide us with the incentive to bring even greater zeal and fidelity to our future labors.

ALLEN SILK MILLS
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Liturgical Fabrics
Charles M. Muench, Executive Director

Contributors to This Issue

Russell M. Boehning, S.J.

Mr. Boehning is a Jesuit student to the priesthood with but six months until his ordination. In pursuit of his M.A. in Economics from Gonzaga University he prepared a thesis on the cost of Catholic education in the State of Washington for 1946, his findings being published in booklet form and in articles which have been quoted a number of times. He spent two years teaching economics at Gonzaga University. Associate editor of *Social Order*, he has contributed to *America*, *Jesuit Missions*, *Social Order*, and *Church Property Administration*.

Sister M. Evarista, C.S.J.

Sister M. Evarista has a B.A. in Education from the University of Wichita, Kansas, and an M.A. in English from St. Louis University. She has taught English, journalism, Latin, science, mathematics and social science in high school for a number of years. At present Sister is engaged in social work in western Oklahoma. The field comprises a territory of more than 1,000 square miles, including four parishes and six towns. Seven days a week she and her fellow-workers hold instruction for the children, kindergarten through high school. Sister tells us that "Five days of the week the Woodward nun-mobile (our green Chevy) scurries along the highway, through the deep sands of a side road, over steep hills, around sharp curves, and across fields of sage brush. We are tracking down fallen away Catholics to remind them of their obligations. When we find non-Catholics interested in the Church, we give them literature. More often we are able to correct false impressions about the Church. The work is a liberal education, rich in opportunities to meet all sorts and conditions of men and women in their native habitat, in amusing and pathetic situations, and in the satisfaction which comes from knowing that one is making constructive efforts to reclaim the lost sheep."

Brother William Mang, C.S.C., Ph.D.

Brother Mang is the supervisor of schools of the Brothers of the Holy Cross, Notre Dame, Indiana. He received an M.A. from the University of Notre Dame and the Ph.D. from the University of Chicago where he specialized in administration and high school curriculum. Brother Mang has contributed to *The Catholic Educator*, *The Catholic Educational Review*, *School Review*, and the *Catholic School Journal*. His published thesis is *The Curriculum of the Catholic High School for Boys*. For the past fifteen

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THE CATHOLIC EDUCATOR

Preach the Gospel to Every Creature

By Paul E. Campbell, *Editor*

THE Confraternity of Christian Doctrine reaches out to embrace every phase of teaching religion to the young. Even babies are not exempt from this all-embracing activity. The parent educator program of the Confraternity of Christian Doctrine offers help to parents in teaching their babies or youngsters about God and religion. In *The Sign* (September 1951), there is an article by Mary Tinley Daly built on the thesis that children are never too young for salutary instruction. She tells us that the plan of the Confraternity for teaching children from the cradle up has now been inaugurated in forty-five dioceses in the United States. Fifty thousand families now receive the instruction leaflets offered to parents of pre-school children. These successive series of leaflets enable parents to do the work of instruction effectively. Specialists in child care are ready to give parents help with the physical and psychological aspects of infant and child care, but they have overlooked the religious function because they rightly feel that they should relinquish this function to the Church.

The parent educator program is a piece of Catholic Action par excellence; it is a participation, and a most intimate one, in the apostolate of the hierarchy. This program tells parents, writes Miss Daly, how to instill religious truths and a religious feeling into all the everyday happenings around home. A group of volunteer home visitors call on all the newborn babies, congratulate the parents, and give them a medal from the pastor and a leaflet that describes the ceremony of baptism and explains all of its beautiful symbolism. A series of leaflets follows, one every three months. In a gradually expanding series of instructions, the parents learn the Church's attitude on the importance of home in forming character and receive guidance in giving religious instruction in the home. The author of the entire set of leaflets is the mother of nine children, and the mother of the newborn child feels that the author knows whereof she speaks. The author, Mary Lanigan Healy, is an experienced and practical mother, a devout mother, and an excellent writer. She knows that even an infant under one year is susceptible of religious instruction. Even before the baby is able to talk, she tells the mother, the child is a good listener. No mother should omit to talk to him about the Holy Family, about the Sacred Heart, and about religious ideas that he can comprehend in his own childish fashion. When the infant is able to talk well, he should be taught to pray. As early as eighteen

months, the habit of prayer can be instilled and fixed. The example of older members of the family is very helpful in this matter. The baby is not expected to say lengthy prayers or to use words he does not understand. "The long 'God-blessing' of everybody in the family is too much for this age level. A baby is very likely to tire of the whole business. Prayer will not mean a good-night or good-morning to God, but an ordeal."

The two-year leaflet suggests visits to church when there are no services. The child at this age can learn to genuflect toward the altar, and he will enjoy a procession, especially of children, and Benediction with its beautiful liturgy so appealing to children. Illustrations that accompany the article in *The Sign* show a mother instructing her child about statues and the holy water font on a visit to the church. The interest of the child is manifest; it is visual instruction of an excellent type. At about this stage or a little later, the child becomes intensely interested in stories. The parent must tell them or read them to him. Here is an opportunity to give him the stories of the Holy Family and of the saints, stories that will appeal to him strongly because he has previous acquaintance with the characters. Every child at this age can be taught to revere his patron saint and to resolve to imitate him. In the words of Miss Daly, "The stories of Christ's early life, and later of His public life, can be just as thrilling as any of Donald Duck's adventures."

The successive leaflets tell mothers of new experiences that will advance the child's education. The child can learn in a truly Christian way about the great event of a new child arriving in the family. A Catholic wedding makes a great impression upon its mind. At three years of age he is not too young to learn that the soul of a dead man leaves his body and goes to God. He can be taught to be reverent when the priest visits the house to administer the sacraments. When the child becomes interested in radio programs and comics, the parents should exercise supervision over his choices. Parental discussion of the child's recreational activities is Christian vigilance.

The parent educator program is doing much good; it needs to be expanded. Teachers of the first grades in our schools know that many pre-school children learn very little of their religion at their home fireside. It is the duty and the privilege of every Christian parent to form his child unto Christ.

The School's Extra-Curricular Activities

Writing in *The Catholic Educational Review* (November 1951), Robert E. Kahrhoff gives the story of extra-curricular activities. He does not touch upon the recent scandals in the field of athletics, but attempts to determine the validity, consistency, and verity of the evaluations of extra-curricular activities in general. His research brought him in touch with a great number of writings in the field. It is his general impression that educators, generally speaking, find it impossible to measure the assumed benefit of the extra-curricular program. Many of the evaluations are mere opinions, assuming theoretical benefits as concrete facts. J. Lloyd Trump, however, in his book, *High-School Extracurriculum Activities* (University of Chicago Press, 1944), does not fall into this error. Some writers say that the difficulty lies in the very nature of the thing to be measured. Our author calls Trump's essay the most outstanding work in the field.

The barriers standing in the way of true evaluation are these: (1) The benefits or non-benefits cannot be accurately measured, because the outcomes of the extra-curricular program cannot be separated from those which accrue from the curricular program; (2) Because of this difficulty of isolating and stabilizing the outcomes, there must be some other aspect of the program that accounts for the measurable outcomes of the program, a factor that is likely more effective than the activity itself. Kahrhoff thinks that this factor is the sponsor, and he devotes his paper to proving that point.

He confesses the difficulty of isolating the personality and the influence of the sponsor. But he declares that "it is something that will have to be done if anything like a scientific justification of the effects of an extra-curricular program is to be obtained." The intangibles must not discourage the educators in their effort to evaluate the sponsor. We claim to measure intelligence, and that is an intangible. The case is complicated by the difficulty of determining the effect of a given activity on the personality of the individual student participating. In a given study, fewer than four per cent of the students indicated that participation brought about a greater interest in their city, and this was one of the established objectives. In fact, among the objectives sought, only

one value, the development of new friendships, was mentioned by as many as one-half of the students.

Trump shows that students are not getting the values that they should, and hints that this may be owing to the present status of management of activities in these schools. Yet many school officials believe that their program is adequate. This does not agree with the opinion of the students, only four per cent of whom thought that the program answered their educational needs adequately. It seems correct to say that certain programs meet the needs of pupils with certain abilities and interests already developed, but they offer little to students of lesser abilities or undeveloped interests. Here is a gap that demands action on the part of educators and administrators. There is need also for a more accurate method of evaluating the success of existing programs, and of predicting the success of future programs.

Kahrhoff thinks that the solution lies in concentrating on measuring the characteristics of the sponsors of the programs rather than the programs themselves. There is no doubt that the sponsors are more influential in the success or failure of the program than any other factor or element. Our author shows the truth of this statement in regard to three activities that he chooses for special consideration: athletics, debating, and the student council. From the evidence presented concerning these three activities, he concludes that the sponsor is that element in the activity program which is most susceptible to measurement. We can develop certain criteria concerning the characteristics which comprise the successful coach, for instance, and we feel that the capacity of the sponsor of any extra-curricular activity is susceptible of evaluation. "At present," concludes Kahrhoff, "there are some short, inadequate tests for determining the qualifications of a sponsor. But there should be developed complete, adequate tests to determine a person's qualifications to conduct a particular activity before he is put in charge of it. These tests would resemble the aptitude tests which are used by many industries before they hire their personnel. If an adequate sponsor could not be found, it would better to have no activity than to have one which would be likely to produce harmful results."



DEMOCRACY IN EDUCATION

By MR. RUSSELL M. BOEHNING, S.J.

Alma College, Alma, California

I WAS driving to town the other morning and found myself drawing to a stop at a signal from a chesty little fellow of about ten, square in the center of the street. While he held up his big red sign, a troop of younger children passed over, books, lunchpails, and a fine assortment of innocent, twinkling eyes. It was hard not to think what a priceless treasure was mounting the steps into the school building on little feet. These were the busy minds peopling our hundreds of thousands of schools across the continent . . . our whole future in the palm of our hands.

America has always relied in great part upon education to preserve her freedom. It is surprising now to find that today in American education we find freedom in danger both from within and from without. The outer danger is one education shares in common with all institutions based on human dignity. The inner danger is the more to be feared because it springs frequently from willful misunderstanding. It is a misunderstanding of the term "public school." Actually there are two kinds of public schools in America. Both of them are "public" since they both serve the public good. If you look at them from the outside you see that they differ only as to their ownership and management. From the inside they both aim at instilling ideals; one just does a better job of it, all things being considered.

The "public school system" is not *the* American school system; it is only a part. Now to put down in law that only students who attend the public schools will receive their parents' share of tax money is not democratic; quite to the contrary, it is an invasion of rights. Yet such is the effect of our present school tax laws. The strange thing is that as Americans we glory in our economic system of free enterprise. Yet in our system of education we practice statism; and many are striving to make this absolute, to freeze and make permanent an unjust and malicious principle.

Our American education is provided for by the general taxation of everyone. It has been said before and rightly, and I repeat it: in true democracy and strict justice all students should receive the benefits of public

taxation. But they do not! One tenth of our children are discriminated against because they will not accept that type of education which the government wishes to impose upon them. The alternative to state education, which American youth has to face, is a double tax—double drain on his meagre resources, unfair burdens. Those who would be free and choose not to accept the state-prescribed education are made to pay *twice*. They must pay for the state education they do not wish. And they must pay a second time for the education they have a constitutional right to. That is not democratic! Freedom does not flourish under this type of negative coercion.

FEDERAL CONTROL A REAL DANGER

Still there is danger that threatens us if the Government takes over in the field of education. If our public schools were to become federalized there would be a real danger for everyone. The concentration of over nine-tenths of all our school children under a Government controlled school system would be a potential menace to American democracy. The recent disastrous experiences in Russia, Germany, Italy, and Japan should be a warning to us not to put all of our eggs in one basket.

Under nationalized education there would be no check against the dangerous philosophies and practices that at times creep into our schools. Likewise there is always the potential danger that in the future some less reputable government would use our public schools to promote its own political ambition, to teach its own *Manifesto* or *Mein Kampf*.

Among the many other advantages obvious to all, there is in the fostering of private schools that which would strengthen the foundations and insure the preservation of all we hold dear. The control of the schools would thus be so diversified that no political group could viciously indoctrinate any large segment of American youth. With the growth of private schools, parents could

freely choose the type of education they knew to be best for their children. Parents have the natural right and duty before God to provide their children with a proper education. However, that education need not be of the kind supplied by the State. America is quite different from Russia. Here the child is not looked upon as the ward of the State. On this point the Supreme Court in the Oregon School Case of 1925 was most explicit:

The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State. Those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional duties.

MORE PRIVATE SCHOOLS DESIRABLE

What America needs in order to insure itself against educational dictatorship, among other things, is more private schools. America needs more Harvards and Yales, Fordhams and Georgetowns, on all levels of education. Likewise if there were more schools of their calibre and initiative, education would be jarred out of its inertia and its small-mindedness by genuine academic competition. Moreover, an increased number of private schools would considerably lower the national cost of education. First of all it would cut down the here and now public expenditure required for the many new public school buildings that are so needed, but quick. Private schools would be built by private funds. People forget that the per pupil cost of private school education is far less—another example of the efficiency of private enterprise over public monopoly.

An increase in private schools would raise the social standards of America. A large thesis, you say; it can be proved though. For private schools have as their special purpose the character formation as well as the academic training of their students. Thus it is evident that private schools make real contributions to America. They help shape Americans. A still greater number of these schools would be socially, economically, and intellectually of great value. But the present system of double-taxing parents of the students makes the operation and expansion of private schools most difficult, and in many worthy cases impossible. In our national life now we are beginning to give an answer to this problem.

Federal aid to all school *students* in need offers a just and legal solution to this problem of promoting private schools. Since government appropriations for education are taken from general taxation, everyone ought to share equally in the benefits. This is due in strict distributive justice. A subsidy to private school *students*, should there be difficulty in granting it to the schools, would

be a perfectly legal solution. It could well be modeled after the G.I. Bill of Rights.

G.I. BILL OF RIGHTS POINTS THE WAY

Public Law 346, the G.I. Bill of Rights, is among the most outstanding socio-educational national investment Bills our country has known. It is one of the first truly democratic pieces of educational legislation which has recognized that subsidy aids the student and not the school. Hence it has subsidized the education of the veterans on all levels of education and in all academically accredited schools. The G.I. Bill of Rights has proved immensely successful and has been a necessary aid to so many worthy men who gave their all for the country. But since it is lawful under the G.I. Bill to give an educational subsidy to individual veterans, it could be equally legal to give aid to all students. Citizens have equal rights before the law. As citizens, then, all students could legally receive a Federal educational subsidy.

Accordingly, a plan could be figured out whereby both federal and state governments would combine to grant each student an allotment sufficient to cover his tuition and books, but in no case greater than the per pupil cost of public school education.* This allotment would be given to all students on the primary, secondary, or collegiate level. In this way both the public and private schools would be supported by the tuition subsidy of the combined governments. Furthermore, the public schools could be operated in direct economic and academic competition with private schools. This would be healthy for all concerned.

The government could easily safeguard against profiteering on the part of private schools through a code of wise and just administrative laws. Hence there would be no legitimate ground for such cries as "Union of Church and State," "Destruction of the Public School System," or other such shibboleths. The beneficiaries of federal educational aid would be primarily the student and the State, not the private schools or any religious denomination. Federal aid would not be a subsidizing of religion. The Supreme Court made a clear declaration on this point in the Louisiana school case:

The schools, however, are not the beneficiaries of these appropriations. They obtain nothing from them, nor are they relieved of a single obligation because of them. The school children and the State alone are the beneficiaries (281 U.S. 370-375 #468, Oct. 1929).

The government would be completely within its sphere and exercising its duties in enforcing the academic and patriotic standards of all schools. In fact, it would rightly make federal allowances dependent upon fulfillment of these standards. The norm or measure of

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SCHOOL PUBLICATIONS— Making Them Catholic

By SISTER M. EVARISTA, C.S.J.

St. Peter's Convent, 2022 West Texas, Woodward, Oklahoma

THE distinguishing mark of Catholic education is its aim to train the heart and will as well as the mind of the student to the end that he may become a strong and perfect Christian. It follows, therefore, that religion, the true way of life, must constitute the core of the curriculum, and its spirit must permeate every activity of the school.

The media through which students, parents, and the community are kept informed about these activities, about school policies and achievements, are the school publications. These give a comprehensive picture of school life, and should reflect a pervading Christian spirit. Not that they should be religious bulletins, but only that the dominant tone in the over-all picture should be Catholic.

PROPER EMPHASIS ON RELIGIOUS ACTIVITIES

This note is struck by giving proper emphasis to activities of a religious nature. In the literary magazine always include some poems with a religious theme, if they are not sentimental. In preference to others, equally well-written, choose stories which exemplify Christian teaching. Take care, however, that they are not preachy. If the moral is too obvious, the story will lack reader interest and thus defeat its purpose. Appropriate, too, are articles presenting the Catholic view on current events.

For the year book choose a religious theme and make sure that the activities depicted tie in naturally with that theme. Or, making the same approach from another angle, let the analogy between school life and a feature of the school environs constitute the theme. In a mining district the parallelism between the process of refining the

ore and that of developing a truly Catholic student is an example. If the school is rural, activities of the year can tie in with the planting, cultivating, harvesting, and threshing of the grain. Whatever the theme, it is a strong advertisement for school policies and should indicate that the school seeks first the kingdom of God, while making due use of "all things else."

It is the school paper, however, which is of more immediate concern here. The content of the literary magazine is limited in scope, the publication appears infrequently, the circulation is not wide. Its purpose is to publicize, not general school activities, but literary skill. It is issued semi-annually or possibly quarterly. The Year Book appears annually and is largely pictorial. The school paper, on the other hand, has all the actual and desired virtues of both. It appears monthly or oftener; its news coverage includes all curricular and extra-curricular departments and is reasonably pictorial.

Without infringing on the canons of good journalism or forcing the issue of religion, the school paper can be Catholic in content and format. Religious activities associated with or sponsored by the school make interesting news stories. Is a Eucharistic congress, a meeting of the Confraternity of Christian Doctrine, a production of the Catholic Theater Guild, a religious observance of the founding of the city or the parish held in the city? Is the school in any way associated with these events? Perhaps the student choir sings the Mass; the school provides a program for entertainment, has a float in the parade, or students drive courtesy cars. If so, write the story in the school paper and play up the religious side.

Have any of the students or alumni recently entered the religious life or the priesthood? Is an alumnus back to say his first Mass? These facts, given in good journalistic style, are banner headline stories. Their place in the paper is important. The first page is the show case

of the paper; stories judged most important are placed there. More specifically, the upper right hand corner is for the story of top interest, the opposite corner next in importance.

LET PAPER CLARIFY SCHOOL POLICY FOR PARENTS

In school policies what religious requirements are worthy of note? One school places the religion period just before the lunch hour so that tardy students do not miss any of that class. Furthermore, this arrangement discourages students from regarding tardiness lightly because they "just miss religion." Again, a certain bishop insists that no student may be graduated from any high school of his diocese without four units in religion. As a result a deficiency of credit in that subject must be made up the same as in any other department. For the honor roll some schools require religion for one of the solids in which an A or B grade must be achieved. The reason for these rulings, explained in the school paper, should educate students and parents to the realization that the religion class is something more than another subject which everyone must take but few study. Where they are placed in the paper will add or detract from the importance which school officials attach to these news items. The front page below the fold should carry some big headline stories and what better ones than these?

Occasions for expressing the Catholic view are afforded by the daily news. The pages of the daily paper carry stories of mercy killing, death through reckless driving, multiple marriages and divorces of prominent people (sometimes, alas, they are Catholics), corruption in politics. Almost as much space is given to the advertisement of feminine scanty attire. Editorials on these matters will call attention to their undesirableness and will give the correct view. But if they are to escape the fate which is said to befall editorials in general (that they are not read) they must be written in an attractive style which clearly points the moral without moralizing. As an example, take Mother's Day. Its original purpose of honoring Motherhood has developed into commercialized sentimentality. An editorial deploring this situation could take the form of a short tale and deal with the theme that the greatest honor that a child can show his mother is right conduct. Take care, though, that the tale does not reflect an uncommercialized brand of the sentimentality deplored.

Again, there are the expressions on everyone's lips at the Christmas season, "Merry Christmas," "Happy New Year." An undidactic editorial can explain what makes Christmas merry or will make the New Year happy.

NO LACK OF FEATURE STORIES

Even more effective than editorials in diffusing Catholic ideals, are feature stories. Any school abounds with interesting news items which can be presented from an unusual angle as a feature. Every season of the liturgical year and every day of the school year offer material for features.

When the school term opens, look for unusuals among the student body. Is Bob exceedingly tall and Johnny exceedingly short? Feature them. Do any of the new students come from another country or another section of our own country? Let some one interview them for a feature story which presents the similarities and differences of the school systems in the two localities, or school policies and customs due to climatic or industrial conditions. Did any of the students have a vacation that was in some way different? And the teachers. What did they do when school was out? Did any of them go abroad? How many went to summer school? Where? "Tell the world" in a feature story about these events.

Comes October's bright blue weather. Does anything about the weather or scenery suggest a feature? Any legends connected with the place? Does a picnic in the park furnish feature material? Does the park have any historic value? October is also the month of the rosary. Was a living rosary or a rosary procession held? Write it up. A strong story could be written comparing the recitation of the rosary to a chorus. The leader is the soloist, the answering voices the chorus, the *Glory be to the Father* at the end of each decade, the refrain after the stanzas. Different types of voices appear in each. And Hallowe'en. How did it originate? How did the present day customs and superstitions arise? What of destructive pranks? Are they prevalent in the community? How should they be dealt with? Any of these topics, if not treated from the statistical or didactical angle, will instruct and entertain and possibly guide. These are the three purposes of a feature article.

MORE DRAWING ON THE CALENDAR FOR FEATURES

Impetus for a feature story on praying for the dead might be the recent death of a popular student or alumnus. Advent, which opens in November, is a fitting occasion for featuring the liturgy. The meaning of Advent, changes in the liturgy at this season, the Advent wreath, will furnish material aplenty for a feature or two.

The staff will not have far to look for editorial or feature material for the December issue. An abundance lies at every turn. But they must look for new angles on old material; for the "ever ancient" must be made to

appear "ever new." A brief history of the Nativity crib, a story about classroom cribs, anything notable about the one in the church, are possibilities. A pen picture of a midnight Christmas Mass with the scenes, a series of "snap shots" drawn in by a few deft strokes, would be effective. A timely feature could be built around the paganized aspects of Christmas with its selfish gift exchange and revelry.

For January a story of the origin and suitability of the name is in order. Research will uncover information about grottos, particularly the one at Lourdes, which could be used for feature material for February. An interview with or a talk by some one who has been to Lourdes will give the freshness of firsthand information. St. Valentine's Day is another source of material. But humanize these features with anecdotes and conversation if you want them to be read and enjoyed.

Devotion to St. Joseph whose feast day occurs in March is material for several features and editorials. One could be straight information centering on his position as spouse of the Mother of God, foster father of our Redeemer, patron of youth. Since this saint is also invoked by maids who want husbands, a staff member will be easily found who can sugar-coat the moral with readability. Lent, of course, is a treasure chest of ideas. One school paper which came to my attention carried a feature built around the cast of a school play. On Shrove Tuesday these students had done themselves proud in a comedy concerning the trials of teen-agers. Next morning, every one of them, pious of mien, reverent in manner, all traces of last night's dramatics gone, all were at the school Mass and received the blessed ashes. An alert staff member saw a feature story in this situation and wrote it under the title, "All the World's a Stage."

The big feature of most Aprils will be Easter. Other features abound—spring and new life on earth as symbols of hope in the resurrection of the body and the eternal life of the soul. April overtakes May, the Month of Mary, with talk of vacations and vocations. Thus the school paper reflects school life lived with the liturgy without infringement on the joys and abandon of youth. Some of these features, editorials, and news stories will not be, strictly speaking, religious. If they express or imply Christian principles, they may be classified as religious, though they do not deal with a religious topic.

LINK SCHOOL WITH COMMUNITY

Besides the standard news stories, editorials and features suggested by the seasons of the school or the liturgical year, occasions arise for others. An epidemic of cheating, lying, and stealing among the students can be checked, if not cured, by stirring editorials or features. Whenever it is possible, it is well to link the school with

the community. Publicizing an incident of local civic or commercial interest is one way of doing this. Last year in our city one of the large department stores had a unique window display at Christmas. By means of animated figures and appropriate scenery the Annunciation, Visitation, Nativity, and the Coming of the Magi were artistically and accurately depicted. An unseen record narrated the Gospel story. The window attracted throngs of viewers. The staff of our school paper wrote to the store manager, commending him for the choice of motif. The school paper carried a story of the display and a copy of the letter from the staff as well as the manager's reply.

Vocation week is a fitting time to ask prominent members of the laity to speak or to be interviewed on a religious subject or a related topic. An active member of the St. Vincent de Paul Society, a Catholic social worker, or a Catholic nurse can tell about the work of rehabilitating immortal souls through human bodies. A Catholic psychiatrist can discuss trends in Christian psychiatry. An outstanding Catholic mother is qualified to speak on marriage and parenthood from a Catholic viewpoint. A successful business or professional Catholic may have an opinion on the advantages or disadvantages of Catholic school training. It is better if the speaker or the person interviewed is chosen by the student for in that case he will be more interested and will do a better job of reporting.

STAND-BYS TO FILL

A number of miscellaneous "stand bys" can be used to advantage when news is scarce. Reviews of recent Catholic books, or of new books added to the school library, will stimulate interest in good reading and thus elevate the students' tastes. Polls take well with the students. By means of a questionnaire find out what per cent of the student body regularly make the First Fridays? How many attend daily mass and receive Holy Communion during Lent? What religious hobbies (collecting holy pictures, statues, rosaries, medals, pennants and stickers from shrines and holy places) are prevalent among the students? How many of the students have relatives who are religious? How many religious vocations has the school yielded since it was founded? How many parents of present students are alumni of the school? Any grandparents?

Eternal alertness for new material or for novel slants on old, is the price of a good school paper. And it should be the aim of every adviser and staff to publish an attractive, yet dignified paper which is a source of joy and pride to the students and which at the same time

(Continued on page 263)

MORE TEACHING BROTHERS NEEDED

By BROTHER WILLIAM MANG, C.S.C.

Brothers of the Holy Cross, Notre Dame, Indiana

AT THE TURN of the century there was doubt in some places that Brothers still had opportunity in Catholic education in the United States. A short-sighted, human view, yet with some foundation for it. At the time, schooling in the United States, still concerned with the children of the immigrants, was largely on the elementary level. Communities of Brothers, like communities of Sisters, had been brought to the country around 1850 to teach in the elementary schools which were going through a period of phenomenal expansion due to the large number of Catholic immigrants.¹ For fifty years or more teaching Brothers were almost wholly engaged in elementary-school work, and one society of Brothers, the Brothers of the Christian Schools, was given major credit by Archbishop Keane, first Rector of the Catholic University of America, "for the laying of the solid foundation, and for the building of the walls and assuring the solidarity of the whole" of the Catholic school system.² But by 1900 the movement of communities of Sisters to take the place of Brothers in many elementary schools was well under way, and soon Sisters had a near monopoly on Catholic elementary education.

Another reason for the discouraging view about the future of Brothers in Catholic education in the United States—a corollary to the terminal end of elementary education—was the condition of secondary education at the time. The number of schools was not large and the enrollment in most schools was usually small. In the first general report³ on secondary education in the United States, evidence showed that most of the high schools to which boys were admitted were what might be called post-elementary. Of the 143 parochial or diocesan high schools reported, many of them offered only one or two years of work. The strongest schools as a group were the sixty-eight preparatory departments of colleges

and universities, and they contained most of the secondary-school students.⁴ Most of these schools, with the exception of a few under the direction of the Christian Brothers, were conducted by communities of priests. Moreover, Latin was still the backbone of the curriculum and Brothers were not, as a rule, allowed to teach Latin.⁵ These conditions together with the fact that less than 10 per cent of youth of high-school age attended school⁶ did not admit of any great demand for teaching Brothers.

SECONDARY SCHOOLS BECAME NEW FIELD FOR BROTHERS

It was not long, however, before these conditions changed. The growing demand for high-school education opened a new field for Brothers. Parochial high schools were brought into prominence, and the central Catholic high school was probably envisaged, in 1884 when the Third Plenary Council of Baltimore hoped it would become increasingly possible for a Catholic student to get all his formal education in Catholic institutions.⁷ In 1890 the first central Catholic high school for boys was established in Philadelphia, and since then the increase in the number of secondary schools—parochial, central or diocesan, and private—has been rather steady. With the high-school movement gaining momentum, Brothers found their chief work in high schools, although they operate colleges and universities also.

At the present time, it might be added parenthetically, there is a trend in some large cities in the East to secure Brothers to teach the upper-grade boys in elementary schools. One reason for this is that there are not enough Sisters to staff the growing number of schools. Another one is that boys, once they reach adolescence, should, to some extent at least, come under the influence of male teachers. A third reason, given almost a generation ago

¹Rev. James A. Burns, C.S.C., and Bernard J. Kohlbrenner, *A History of Catholic Education in the United States* (New York: Benziger Brothers, 1937), pp. 115-46.

²Quoted in Brother Angelus Gabriel, F.S.C., *The Christian Brothers in the United States, 1848-1948: A Century of Catholic Education* (New York: Declan McMullen Co., Inc., 1948), p. 136.

³Rev. James A. Burns, C.S.C., "Catholic Secondary Schools," *American Catholic Quarterly Review*, 26 (July 1901), 485-99.

⁴*Ibid.*, pp. 491 and 488.

⁵Brother Angelus Gabriel, F.S.C., *op. cit.*, pp. 478-90.

⁶Charles W. Boardman, "Secondary Education," *Encyclopedia of Educational Research* (New York: Macmillan Co., 1941), p. 1067.

⁷Burns and Kohlbrenner, *op. cit.*, p. 246.

by a wise mother superior, is included in her appeal for vocations to the Brotherhood: "The Sisters owe it also to themselves to help the Brothers get recruits in order that fewer Sisters may have to be exposed to the unusual strain of coping with the growing boys at the expense of shattered nerves. An increase in vocations for the Brotherhoods then spells self-preservation for the Sisters."⁸

At the present time, Brothers teach in almost every type of school except the nursery school and kindergartens. They conduct elementary schools, high schools, colleges and universities, trade, commercial, and technical schools, orphanages, protectories, schools for underprivileged, and schools and homes for delinquent boys. As a Christian Brother once remarked, "We teach everybody of the male sex."

Our Catholic institutions are generally undermanned, and here are not enough Brothers to carry on their growing work in schools, just as there are not enough Sisters. *The Official Catholic Directory* for 1950 offers these statistics on the number of priests and religious in the United States: Priests—42,970, of whom 7,436 are engaged in teaching; Sisters—147,310, of whom 82,048 are in school work; Brothers—7,377, of whom 3,411 are teaching. There are also 13,477 lay teachers in Catholic schools.⁹ Any Brother Provincial, like any Mother Provincial, could probably use a hundred additional religious at the beginning of any school year not only to establish needed new schools but also to provide adequately for the increase in enrollment in schools in operation. Father Garesché's estimate of the number of Brothers needed is staggering. Considering the number of children in Catholic schools and the almost equally large number of Catholic children in public schools, he says "that 100,000 more teaching Brothers could be occupied fruitfully in our schools alone."¹⁰

FUTURE CALLS FOR MORE TEACHERS

The probable increase in Catholic high-school pupils in the next ten or fifteen years makes more vocations for religious teachers imperative. *The Official Catholic Directory* gives the number of Catholic high schools as 2,382 with 519,878 pupils.¹¹ The U. S. Office of Education, projecting recent trends in enrollment, estimates there will be more than a million boys and girls in non-

public high schools in 1960.¹² As approximately 80 per cent of the enrollment of nonpublic high schools is in Catholic institutions,¹³ about 800,000 pupils will be in Catholic high schools in 1960, if present trends continue. This is an increase of about 300,000 over present figures. If 150,000 of these are boys, it will require about 700 additional schools, based on present average size, to house them and 7,000 teachers to teach them.

Many persons would agree that most of these additional teachers for boys might well be Brothers since teaching high-school boys seems to be their particular field. Sisters, well-prepared as they are for educational work, successfully teach some high-school classes to boys, and with a woman's ingenuity and skill, do it as well as a man can. But probably not even Sisters themselves would maintain that Sisters alone can conduct a boy's high school as it should be conducted. As for priests, there simply are not enough to supply the manpower in addition to Sisters who may teach in boys' schools. Moreover, one reason diocesan priests are diocesan priests is that they preferred parochial life and work to the classroom. Many of them do excellent work, to be sure, in the classroom, but no stable system of Catholic learning can be based upon teachers who are not willingly engaged, no matter how generously obedient, and who long for their release and return to the work for which they aspired to the priesthood. From a practical point of view, preparing teachers with all educational requirements needed in most states for certification is an endless and expensive job except in the case of those who intend to pass their lives in teaching.

Brothers are needed not only for the education of Catholic boys, but also for the education of future Catholic leaders. There is no thought here of intimating that Brothers alone are responsible for the development of Catholic leadership. What is meant is that such leadership depends to a large extent upon a Catholic high-school education, and that the high-school years are perhaps the most critical in a person's life for the development of his own character and for profiting fully from later Catholic college education. No one can rightfully expect the public schools to develop Catholic leaders; that is in large part the work of teachers in the Catholic high schools.

BROTHERS SHOULD FURTHER SCHOLARSHIP AND RESEARCH IN SPECIAL FIELDS

It was stated above that Brothers also teach in and conduct Catholic colleges and universities. In these institutions they teach religion, literature, the classics, history, and other branches. But there are two fields especially in which they should be expected to further Catholic scholarship and research. These are in mathe-

⁸Rev. Mother M. Anselm, O.S.D., Ph. D., *The Catholic Teacher's Role in the Fostering of Vocations*, pp. 5-6. Notre Dame, Indiana: Brothers of Holy Cross. Reprint from *Catholic School Interests*.

⁹*The Official Catholic Directory*, 1950, "General Summary" after p. 1022, pp. 1-2 (New York: P. J. Kenedy and Sons).

¹⁰Rev. Edward F. Garesché, S.J., *What Should We Think of the Brother's Vocation?* (New York 11: Vista Maria Press, 8 West 17 Street), p. 18.

¹¹*The Official Catholic Directory*, loc. cit.

¹²Rose Marie Smith, "Rising Enrollments in Nonpublic Schools," *School Life*, 32 (May 1950), 116-117.

¹³*Ibid.*, p. 117.

matics and the sciences. Candidates for the priesthood cannot, without delaying their study of theology, do very much undergraduate work in these fields, and even if they did, the six or seven years during which they study philosophy and theology would intervene between undergraduate and graduate work. Spending a few years after ordination making up prerequisites to do graduate work in mathematics and especially in the sciences would be a somewhat discouraging undertaking. The Brother, however, can work for advanced degrees in these fields without interruption. Hence, there is a very special place for many more Brothers in colleges and universities.

Members of the hierarchy, especially some of the early militant ones, have repeatedly pointed out the need of more teaching Brothers. Brother Aidan, C.S.C., in his little booklet, *Out of Many Hearts*, quotes some of their statements:¹⁴

"The most pressing want of the Church in America, at the present time, is that of Brothers to assist in teaching our boys"—Bishop McQuaid.

"Without teaching Brothers we cannot reach the young men, hence the imperative duty of all who are interested in Catholic education to encourage the growth of novitiates of Brothers"—Archbishop Ireland.

"Especially are postulants needed for the teaching Brotherhoods and Sisterhoods. The very existence of our Catholic schools, not to speak of their efficiency, depends upon an increase of vocations to the religious life"—Cardinal Hayes.

Various members of the clergy of national reputation have from time to time written authoritatively about the Brother's vocation and about the urgent need for more Brothers. Mention need be made only of Father Garesché, Father Kean, and the late Father Kirsch.

Brothers, while deeply appreciative of these powerful and friendly voices, have not been backward or reticent in explaining their vocation and work and in making known the need for more members. In addition to crusades of prayer, vocation clubs, campaign and vocation weeks in their schools, they have recruiters to visit schools and to speak before various groups—parents' clubs, Newman clubs, conventions, etc.

APPARENT REASONS FOR FEWER VOCATIONS

Since there is great need of vocations to the teaching Brotherhoods, it is natural to inquire why more young men are not entering novitiates. Reasons, or apparent one, on the natural level have been fully and tactfully

¹⁴Brother Aidan, C.S.C., *Out of Many Hearts* (Notre Dame, Indiana: Brothers of Holy Cross), pp. 17-19.

¹⁵Brother Placidus, C.F.X., "On Recruiting Candidates for the Teaching Brothers," *National Catholic Educational Association Bulletin* 43 (August 1946), 333-46. See also Brother Placidus, C.F.X., "Recruiting for the Brotherhoods," *Review for Religious*, 6 (January 1947), 45-9.

presented by writers mentioned and by Brother Placidus, C.F.X.¹⁵ The most common ones are:

There is lack of appreciation of and respect for teachers in the United States.

Women outnumber men four to one in the teaching profession; teaching apparently does not appeal to boys and to Catholic boys in particular since so few prepare for teaching positions.

Many boys are not interested in school and they associate the Brothers' life with school life.

Present-day family life in many instances is not conducive to fostering vocations: families are often small, the spirit of sacrifice is often lacking, and selfishness, restless seeking for pleasure, and lack of sense of responsibility are often in evidence.

Another reason is that the nature of religious vocation, as well as the history of Brothers in the Church, is not understood or known, not only by parents, but sometimes, apparently, also by priests and religious themselves. Many parents do not know that the religious life consists essentially in following the three vows of poverty, chastity, and obedience and in living in a religious community. "Those, therefore, who enter a religious community to lead the life of the vows are religious, whether they be men or women, priests or brothers."¹⁶ People generally are not aware that for many centuries, at least up until the thirteenth century, most of the members of religious orders of men were Brothers who "did not aspire to Holy Orders, or rather they desired not to receive them."¹⁷ Indeed, the Rule of St. Benedict showed reluctance in the Middle Ages to receive priests or to admit religious to Holy Orders. The condition brings to mind the recent words of His Holiness, Pius XII, in proclaiming St. John Baptist De La Salle patron of teachers: "So great was the esteem of this eminent pioneer for the office of teacher that he would not permit the Brothers founded by him to become priests lest they should be turned aside from their principal function, and he was convinced that their vocation could lead to truly great sanctity."¹⁸

From the writings of Father Kirsch¹⁹ almost twenty-five years ago, those of Father Garesché referred to above, and of Father Kean²⁰ more recently, as well as from the experience of Brother recruiters, it appears that even some priests and Sisters are not very well aware of the history and meaning of religious vocation. Every once in a while Brother recruiters hear of likely candidates for the brotherhood confronted with statements that come not from ill will but from thoughtlessness. Father Kirsch mentions them: "You are too in-

¹⁶Garesché, *op. cit.*, p. 8.

¹⁷Father Vermeersch in article on "Religious" in *The Catholic Encyclopedia*, quoted in Garesché, *ibid.*, p. 10.

¹⁸*The Register* (National Edition), June 4, 1950.

¹⁹Felix M. Kirsch, O.M. Cap., "Why Have We Been Neglecting Our Teaching Brotherhoods?" *The Ecclesiastical Review*, 77 (July 1927), 9-22.

²⁰Rev. Claude Kean, O.F.M., "Our Long-Lost Brothers," *The Priest*, 2 (January 1946), 24-26.

telligent." "Why stop half-way?" "Why serve God only fifty per cent?" "Our diocese needs priests," and so on. The words of Father Garesché clearly answer these unconsciously belittling arguments:

... the priesthood is not the religious life and the religious life is not the priesthood, and a young man who has not a vocation to the priesthood may still have the noble and honorable vocation to imitate Christ more closely in religion by becoming a religious Brother. In such case he should be encouraged and helped in every way to follow his vocation, and every one should be ashamed to be so ignorant of the history and tradition of the Church as to look down on the vocation of the religious Brother, or to regret that a young man had not aspired to the priesthood instead of becoming a Brother."²¹

THE GREATEST NATURAL OBSTACLE

But the greatest natural obstacle to increased vocations to the teaching Brotherhoods is the plain fact that their life and work are not really known except in the comparatively few places where they have schools. In other places priests or Sisters will have to be depended upon to give the necessary information in such a way as to encourage young men (who may not feel themselves called to the priesthood) to serve God in the consecrating dignity of the religious vows. This applies not only to boys in high school but also to unmarried young men in their middle twenties who may have been unable to follow their desire for the priesthood or the religious life at the end of high school. They may no longer have inclination to the priesthood, if they once had it, because of the long years they would have to devote to the study of Latin, philosophy, and theology. If they were acquainted with the Brother's vocation and with the fact that it takes only five years after high school to prepare for beginning teaching, many of them would gladly consecrate their lives to God's service.

The work of Catholic education demands such giving of information about the vocation of Brothers if their work is to spread as the Catholic Church in America needs it to be extended. Teachers and other counselors of youth owe it to young men in their charge to present information about vocation to the various states of life and then, following good counseling procedures, allow them to make their own decisions. In giving information about vocation and in counseling youth, the excellent remarks of Father Kean on the distinction between the

Brother's and the priest's vocation might well be borne in mind:

This vocation is as distinct as our own. Men do not choose to be Brothers; they are chosen by God for that role. Frequently from their earliest years, the Brotherhood attracts them. They do, indeed, possess the physical, mental, and moral fitness for the priesthood—as for that matter, do many lay folk; but they lack that first of all vocational determinants, the desire, for the priesthood. Their articulate, insistent call is not to the sanctuary, but to the Catholic school-room. They would imitate not the Christ of the Upper Room, offering mystical Sacrifice, but the Christ of the Temple Portico, "teaching daily."²²

BROTHERS' STATE NEEDS STRESSING

However, as Father William Robinson, C.S.C., emphasized in his admirable pamphlet, *Singled Out*,²³ it seems almost futile to arouse vocations by stressing the work of the teacher instead of the honor of consecration to God. One does not become a religious primarily to be a teacher, a nurse, a social worker, or a foreign missionary; it is to follow the counsels of the Gospel in the religious state of perfection—the fulfillment of the injunction to love God with all the powers of one's mind, heart, and soul by the holocaustal consecration of the three vows. Too often we try to "sell" our work instead of "selling" our state. We fail to make clear that the vows, instead of being merely emptying processes, are the fullest possible riches for which God created the human heart and soul. We should teach the evangelical counsels not only for the sake of encouraging vocations to the religious life but also because their ideal is required of all Christians. There is not given to the follower of Christ a choice as to the spirit of poverty, chastity, and obedience. He will not save his soul unless he practices them according to the state of life he is in.

The works of the Church in the United States, and especially the work of education, are becoming more widespread, more effective, and more diversified. Priests, Brothers, Sisters, and devoted lay folk are needed to extend it. We can depend upon Providence to draw laborers into the harvest, but increased numbers are the fruit of prayer, first of all. After that, cooperation, an objective and genuine interest in youth, and an understanding of the nature of vocation will provide, if not all the laborers needed, at least more than there are now.

²²Kean, *op. cit.*, p. 25.

²³William M. Robinson, C.S.C., *Singled Out* (Notre Dame, Indiana: Ave Maria Press, 1950), p. 27.

²¹Garesché, *op. cit.*, p. 14.

Correlation in *THIRD GRADE RELIGION*

By SISTER M. ST. XAVIER, I.H.M., M.A.

Little Flower Catholic H. S. for Girls, Philadelphia 40, Pennsylvania

CONSCIOUSLY or unconsciously our deep-rooted love of God flows from us in torrents and inundates and permeates all that we do. History, geography, and spelling and every secular subject is elevated and sanctified in some measure by the earnest religious teacher. This is not surprising, for "Out of the fulness of the heart the mouth speaketh."

To the teacher of religion today is thrown the challenge presented by the threat of secularism, and we should be alert to the fact that we are face to face with a well-planned campaign, the frankly avowed purpose of which is to eliminate God and religion from American life. Father Cavanaugh of Notre Dame University says of it, "The campaign is not new. It has only become more obvious, more brazen—and I might add more successful—than it had been previously." Its object is to exclude God from His own universe. If there is no God, there is no difference between right and wrong. Monsignor Sheen reminded his radio audience, soon after the tragedy of Pearl Harbor, that this was the philosophy being taught in so many of our secular colleges, which were attended by Japanese students who had been sent to the United States to learn western progressiveness. To the Japanese, Pearl Harbor was not the crime we thought it was.

MAKE CHRIST KNOWN THROUGH GOSPEL STORIES

Excellent as the catechism is, there are certain things which it makes no attempt to do, and one of them is to give any sort of picture of our divine Lord. Therefore, the catechism is supplemented by Gospel stories. If we teach the sacred personality of Christ as described in the Gospel stories, the child will learn to know Christ and to

love Him. Christ is made known to the child through His blessing the little children, His curing the blind, the lame, and the lepers, His kindness to Mary Magdalen, and many other New Testament stories. We must constantly endeavor, with children of all ages, to picture Christ as the most kind, the most brave, and the most lovable Friend that ever existed. A religion course which leaves the heart of the child untouched by the character of Christ lacks the element which raises the fulfillment of a religious duty to the plane of love. Duty in the abstract never inspired anyone. But duty to a person beloved is the strongest natural force in the world.

With the small child we might begin by a dramatic presentation of the miraculous Christ, pointing out that He is the real superman, the only One who ever brought dead men back to life, made blind men see and lame men walk; the only Man who could command the wind and the waves, pass through closed doors, die on a cross and come back to life within three days. Lead them to see that Christ could do all this because He is what the very word "superman" means, "above man"; everything that is to be admired, loved, and imitated. Then go a step further; lead him to see that Christ is not imaginary, remote or distant, but a true human being—the most real and most vital person in the world today, living and loving and waiting for children to come to Him in every tabernacle, because He delights to be with the *children* of men.

A very simple way of translating the abstract ideal of following Christ into terms of the child's daily routine is to have them form the habit of asking before every important act, "What would Christ do?" Wise guidance, early habits of observation and imitation will lead to nobler activities, and into the busy little lives entrusted to our care will come the realization of the good God and an awareness of His presence in all the contacts of their child life—the revelation of God in everything they see about them.

LET GEOGRAPHY HELP

You teach the creation of the world to the third-grade. And the study of this world which God made, or geography, is introduced to the child for the first time in the third grade. Frequent reference can be made to the all-powerful, all-loving Creator as the wonders of the world are unfolded. In teaching the seasons, show that God in His kindness provides graciously even for our enjoyment by varying the seasons. We may like snow, but we would not want it for twelve months. We have October's bright blue weather, so that she may have her party to which the leaves "in hundreds come." Could we imagine the world without the beautiful month of May when we deck Mary's altar with flowers. Every change shows not only the power and glory of God, but also His loving care for all His creatures.

Teaching about day and night, and consequently some idea of the change of time, will help make clearer the prophecy of Malachias, "From the rising of the sun even to the going down . . . there is offered to My Name a clean oblation." Correlation with geography will aid the child to realize that we can unite our intentions with the Masses that are always being offered some place in the world. Perhaps we can fire the imagination by such means as relating how Mass was celebrated on the backs of jeeps and tanks, on ships in mid-ocean, and in other unusual places. This will make him more conscious of his membership in the Mystical Body, or "God's Family." This idea of "God's Family" can be brought in when teaching different kinds of homes throughout the world and different races of people. God in His loving care supplies a fitting abode for the Eskimo, the Arab and the jungle dweller. No matter what the type of home, the people in each one will be happy only if they live in imitation of the Holy Family.

PUT THE BULLETIN BOARD TO WORK

"Thy kingdom come" in the Our Father presents one with an opportunity to bring out the fact that every little boy or girl in the room is God's own child and a brother to all other children, because He is his or her Creator and common Father. A bulletin board to extend the idea of God's family to world-wide dimensions could be made with a picture of God or a representation of the Blessed Trinity for a center, with yellow rays representing grace, radiating from it to different points on the board. The children will bring pictures of people of different countries, and these are placed at the end of the grace rays. Every human being receives sufficient grace to be saved. The cut-outs may be from mission

periodicals, movie magazines, style sheets—any picture that is representative of a human being. Even if the result is not artistic, it will be sufficiently realistic to imprint on their little minds the universality of the Church. It will help to make clear that membership in God's family is not determined by fine clothes and white skin, but that God wants all, rich and poor, black, white or brown, to be His own children. The story of God's love will make children feel closer to our Lord and to one another.

Another bulletin board suggestion is to use a picture of God the Father with the inscription, "Our Father," or something similar. Each child may bring a picture of himself to be placed on the board, or if that is not practical, symbols cut from bright paper on which the children had lettered their names may be used instead. Children are quick to follow a line of thought and they will soon come to the conclusion that since all persons are made by God, some interrelation must exist among all men. I have been assured by Sisters that boys are slower to fight or to strike one another as they gradually come to realize that the image of Christ is in the soul of each boy in the state of sanctifying grace. The unbaptized Chinese babies, man-eaters, etc., are the potential brothers-in-Christ and members of God's family whom they are helping when they give pennies to the missions or pray for the work of the missionaries.

In preparing children for Holy Communion we could bring out the fact that in receiving the body and blood of Christ they will be united not only with Him, but also with each other. As Monsignor Fulton Sheen so aptly says in one of his books, "When the Catholic in New York receives Communion, he is more one with his brother, the Catholic convert in Africa, than he is one with his fellow countryman and best friend who has never received Christ into his soul."

It will take constant application to give the children some idea of our oneness with Christ. The real development and practice will take place in the ordinary everyday experiences of the child in the classroom, on the playground, and in his own home. The sharing of school equipment, toys, and other articles intended for general use will come easier to children who are trained to think of others as belonging to God's family.

GRACE BUILDS ON NATURE

It is still true, however, that grace builds on nature, and in our enthusiasm to make little saints of our charges, we must not forget that the natural life is developing also and will always offer opposition to the supernatural. You will be limited in your teaching of the Mystical Body, but it is a beginning that must be carried on in each grade if it is to bear fruit.

The terms "grace" and "supernatural life" are very often so many words to children, even to those who have advanced far beyond the third grade. In *The Heart of a Child* is an explanation that will help in making children "grace-conscious." The author interprets grace in terms of spiritual money. Every thought, word, or deed that we offer to God or do out of love for Him is so much money for Heaven. Help the child to see that when he is walking or running and offers his steps to God, he will be rewarded. Suppose he were given a little crumpled piece of paper. He would not take it, but if there was the stamp of a dollar bill on it, that would make it a very different thing. The paper would have no value of itself, but would get all its value from the dollar stamp. In the same way, God does not care about the child's walking or running, but when it is offered to Him, it is stamped with love and it is love that gives the act its value, and it is love that God wants. When it is difficult to get the boys to stand erect, it will help to remind them that they have the form and the likeness of God.

EXPLAINING GRACE; PROVIDE "CARRY-OVER"

The teacher cannot rest satisfied with her explanation of sanctifying grace until her pupils are vividly aware of the fact that grace is a new life—a life analogous to the natural life that animates the body, a life that is a sharing of the life of God Himself.

I wonder what the term "sacramental grace" means to the small child. Explaining the graces of confirmation, for which many of you are preparing at this time of the year, offers an excellent opportunity to help the child to understand that the sacramental grace of confirmation will redound to him for the remainder of his life in the form of actual graces or "helps" whenever he will need them. He is made a soldier of Christ. When will he have to fight? He will be tempted to eat meat on a Friday or to miss Mass on a Sunday. When he is older he may have an opportunity to make money by taking part in a crooked deal, and with the help of this grace he will scorn to stoop so low. He can understand to some extent the wonderful gifts bestowed on the apostles by the coming of the Holy Ghost. He will sometimes grow weary of trying to be good, but actual grace will come to his aid and it is then he shows what he is made of; that is part of the fight for which he became a soldier of Christ.

One of the criticisms that has been levelled at religious educators is that we have developed merely "lip-Catholics," glib-tongued products of our schools who can rattle off definitions with 100% accuracy but with

little apparent "carry-over." The catechetical method of instruction so widely used has resulted in the knowledge factor of religion being stressed almost exclusively. The memorizing of the catechism is not to be in the least disparaged. In the teaching of religion, *nothing will ever take its place*. There is need for exactness in definitions, and without it there is danger of heresy. But to regard the memorizing of the lesson as the entire sum and substance of the class is a grave mistake. Memory merely lays the foundation. On this must be built an understanding of the truths of faith. Do not start with a definition. Begin by telling a story; that was Christ's method and it cannot be improved upon. But certainly end with a definition.

If we had the zeal of the godless in spreading their philosophy, we Catholic teachers could give much glory to God. Someone has said that "with the best goods we are the poorest salesmen." We cannot expect every pupil to correspond to our zeal, but in the long run religion will prevail. In the school of our Lord, there were pupils who did not correspond to His influence. One betrayed Him; another denied Him. We must expect the same. The end of man, death, judgment, heaven, and hell are powerful motives in the education of youth.

RELIGION CLASS BRIGHTEST OF THE DAY

Everything should be done by the teacher to make the class in religion the brightest and best in the day. Surely assignments in religion should never, never be given as penance. To attract the young mind, make the life of our Lord as real as it was to the children who played with Him in the streets of Nazareth.

When children have some idea of Christ's life as a background, when they frequently receive the sacraments, when they really take part in the Mass, then we have fulfilled our charge, for then we and they will have arrived at that liturgical living which brings new life to religion, and religion into the daily lives of our children. When we really make an effort to push all this beyond the stage of theory and of high-sounding, half-formed resolutions, we need have no fear about our efforts because the Sponsor of our attempts to form Christ in the souls of children is none other than the Holy Ghost. While the teacher is speaking God is breathing upon the mind and hearts of your pupils. Though often discouraged, we can look forward to our eternal reward but there is compensation even here in the growing realization that the young souls before us are being flooded with the love and understanding of Christ, and are growing into vigorous, intelligent, and holy Christians—other Christs.

EDUCATIONAL SOCIOLOGY

For Catholic Readers

By BURTON CONFREY, Ph.D.

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AT TIMES educational psychology seems to be losing favor with administrators who decide the demands to be made for the certification of teachers. They are influenced by investigations whose results suggest that students who have been exposed to psychology for teachers fail to get a functional grasp of the subject. At other times rumor has it that the study of mental hygiene will be required of all prospective teachers—and without doubt such instruction would benefit them in their personal lives and with their work in the classroom. For a while educational sociology seemed to be attracting most favorable attention, until the man who seemed to be outstanding in the non-Catholic field bored students with his pursuit of minutiae. However, despite the oscillations between in-favor and out-of-favor, the idea of applying education as a solution of societal problems—to modify conduct—should not be dismissed lightly. When socializing the school curriculum (making the school function dynamically in the social group), certainly the Catholic school can make an impressive contribution.

Sociological situations give rise to the science of sociology, which draws universal laws of human behavior from particular instances, above which it rises. The *Catholic Periodical Index* lists numerous readings on euthanasia, sterilization, birth prevention, and mercy killing—all examples of instances in which individuals, or even groups, interfered with (even wiped out entirely) another's natural right. Catholic sociology, based on Christian principles, could not countenance such denial of the rights growing out of instinctive needs; it challenges aggressively any state or federal bill which would legalize murder in any form. It must fight unceasingly to protect those institutions which have grown up with Christian civilization to guard natural rights: the home, the church, the school, economic organizations (insuring private property), or social aggregations satisfying the need to live in groups.

TECHNIQUES FOR SOCIETAL CONTROL

Societal institutions are organized techniques for societal control—for continuity, improvement, safety, and so on. In our *Social Studies* and *Catholic Action*

we included double-page charts showing the advances and retrogressions of culture in the first fifteen centuries of the Christian era by listing instincts in the first column; in the next, the needs growing out of them; next the institutions protecting those basic needs; and then in columns headed Hebrews, Pagan Greeks, Pagan Romans, Early Christians, and People in the Middle Ages, we epitomized the conditions with abundant references in footnotes.

Should anyone need convincing that sociology is a not modern discovery, we could recommend Giordani's *The Social Message of Jesus*, *The Social Message of the Apostles*, and *The Social Message of the Early Church Fathers*. While the last lacks somewhat the evenness and logical development of the first, its exposition reveals the attitude of third-century Christians toward state laws, customs, and manners which resulted from a growing consciousness of the obligations of a baptized Christian. If it seems novel that Christians needed specific instruction on painting toenails, use of cosmetics, loitering in public baths, and certain forms of social intercourse, it may seem stranger to some readers that such problems existed. We need but recall that the mammoth Pennsylvania Station in New York City is an exact replica of the Baths of Caracalla to realize that unless Christians were properly instructed they could be mistaken for pagans—still a current problem. In season and out of season through the centuries it has been imperative to preach, as did the early Church Fathers that wealth must be used with right reason but not despised. As today, Christian hospitality should be generous without encouraging loafing—to work is to pray; and with pagan patricians despising even such labor as the signing of one's name (hence the use of signet rings), one must be severe in underlining Christ's social message.

RAMIFICATIONS OF ONE'S READING

The ramifications of one's reading when stimulated by Dr. Giordani's book may seem continuous. He searches pagan writers in "The Attempt at Reconciliation with Classical Thought" and such early Christians as Origen, Tertullian, Irenaeus of Smyrna, and

Clement of Alexandria. René Cadiou's *Origen* may be a revelation. Irenaeus fulminated against early heretical distortions of Christian social teaching—a process not yet ended. Clement (referred to as St. Clement until Pope Clement VIII revised the Roman martyrology) put in many years at the justly famous school of Alexandria and earned the palm for the influence he exerted when pagan Greek culture and Christian ethics and aesthetics were adjusting to each other.

We are still writing on the status of labor, education, family life, material possessions, and slavery (if only in D.P. or communist camps); but in the first Christian centuries we might not have expected practices to be in accord with Christian teaching. One person mentioned or a book about him will lead to another until a reader will become immersed in the perennial struggle between spirit and matter, amazed at how modern and vital Christ's message has been for twenty centuries.

Christian education is not merely for individuals but for families and for the whole human society, whose perfection comes from the perfection of the elements that compose it. Pope Pius XI's encyclical, *The Christian Education of Youth*, must be read and studied—if only to ingrain consciousness of the error of fixing gaze on self instead of on God, the first principle and the last end of the universe.

Man belongs to three societies: the family and civil groups (both natural) and the Church (supernatural). A most stimulating approach to religion through faith reason Cardinal Suhard offered in *Growth or Decline*. Although His Eminence sought to reassure anxious and disturbed Parisians in 1947, his Christian teaching applies internationally. Catholic sociologists are not alone in recognizing current amoral and political forces which not only threaten to destroy western civilization but also challenge even God in His mystical form—the Church. To give a true concept of the Church, one must reject two extreme positions taken by some Catholics: (1) that the Church should withdraw from the world within a moat and (2) that she should become more modern, flexible, and adaptable to current circumstances.

WORLD ALWAYS NEEDS SANCTIFICATION OF CHURCH

The Cardinal's argument against both is theological and historical. By analogy with the twofold nature of Christ, he shows that although in her visible form the Church is subject to time and place and the devices and vagaries of men, her divine mission makes her impervious to the gates of hell. The world will always need the sanctification the Church can effect, and the Church as the most perfect of perfect societies will always be able to renew herself from within.

In mid-March, 1951, Pope Pius XII epitomized what Catholic educational sociology would share with the world. Social questions cannot be solved without the Church, and there is no social question which cannot be solved through the liturgy. That is, solutions based on Christian principles will last. Christ is the Vine; men, the branches. Our highest type of social life lies in the communal worship of God, joining with Christ in offering the most acceptable homage to the Creator—the Mass, the center of daily life and Christian love. All solutions lead us back to Christ and His teachings.

The Pope recognized the need for collaboration of all the intellectual, economic, and technical forces of public powers in solutions of social questions; but he emphasized, at the same time, the imperative need for defending the right to private property, just wages, and everything that brings the elements of a good contract into the relations between employer and worker—in sum, greater concern for man than for technical advantages.

Lack of space precludes our continuing. Once we become alert to the stimulus of reading in the field of social problems, we need but watch book notices in Catholic magazines for suggestions. Reviewers who have a background of Catholic philosophy can direct or conduct us much as a guide would lead us through a gallery or museum or as the book that bears the stamp of best authority can take us through the exposition of a subject. Once we have made the tour under competent guidance, we can return to browse where we wish. To locate a specific discussion, we could consult reviews of books listed in *Catholic Periodical Index* or in the bound volumes of Catholic magazines. *Book Review Digest* marks favorable reviews with a plus, the unfavorable with a minus sign. To locate immediately a review which will point out the false philosophy in a book, we should choose a review in a Catholic magazine preceded by a minus sign.

SAMPLE OF CATHOLIC SOCIAL ACTION

The most forward-looking concerted movement in the field of Catholic social action is that of priests ordained in France and Germany specifically to live among working men, work with them in mines and factories, give them good example, and discuss with them things Catholic. Maxence Van der Meersch's *Fishers of Men*, Maisie Ward's *France Pagan?*, Claire H. Bishop's *France Alive*, and Henri Perrin's *Priest-workmen in Germany* present the movement tellingly. The *Catholic Digest* (August 1948) and diocesan papers (Father Gillis' column, March 27, 1948) spread the news. Many dioceses have organizations of former seminarians (the Reichert Fraternity here) who further this type of apostolate, as

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TO IMPROVE THEIR VOICES

By SISTER M. WALTER, O.M.

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IN OUR schools today there is a need for voice training to improve the voices of the pupils. That graduates entering certain occupations show a speech lack was voiced by Don Wharton in an article entitled, "To Improve Telephone Manners."

Recently in a Philadelphia Exchange I put on ear-phones and listened in on two student operators—17-year-old girls just graduated from high school, in training only three days. Already they were getting a helpful, friendly tone in their voices.

"A common failing," he pointed out, "is that voices lack color, interest, cordiality." When the voices of six secretaries were played back from recordings, "they sounded unpleasant, or indifferent. One voice was flat, monotonous; one was a high whine; another was a tiny uncertain voice."

"Often," said Mr. Wharton, "a firm with a carefully trained receptionist out front discovers that its invisible receptionist at the switchboard is curt, indifferent, indistinct in speech."

Since oral communication will be practised by all of our pupils the rest of their lives, and opportunities have multiplied in modern times for public speaking, the spoken word wields influence more than ever before.

TEACHERS RECOGNIZE NEED FOR SPEECH WORK

The need of speech work was recognized at a state convention of teachers in New Hampshire; the teachers were asked to give opinions on what should be included in such a course, how much time should be given to it, and by whom it should be taught. The discussion leader wrote on the blackboard the following suggestions which were given:

¹*Reader's Digest* (Dec. 1949), condensed from *Nation's Business*; quoted with permission of the author.

Diction.
Correcting speech defects.
Voice.
Choral speaking.
Telephone usage.
Debates.
Panel discussions.
Parliamentary law.
Extemporaneous speaking.

Poise in facing a group.
Oral interpretation.
Poetry appreciation.
Radio techniques.
Social development.
Group leadership.
Drama.
Vocabulary development.
Organization of ideas.

As for time, one teacher suggested a weekly period through the four years of high school; another emphatically stated that a year should be given to it, the Junior year. The general opinion seemed to be that a specialist, a speech teacher, should conduct the classes. It was also generally agreed that the teachers of English and history are obliged to do many of the things suggested in their regular class work.

In the Archdiocese of Boston many parochial schools have a weekly lesson by a speech teacher in the grades. We asked a principal of one of these schools what she expected of such a teacher. In no uncertain tone she said that she expected the specialist to work on diction, poise, interpretation of the poems of the grade, choral reading, panel discussions, and individual recitations.

If we foresee no possibility of a speech course in our schools conducted by a special speech teacher, what can we teachers do so that the 17-year-old student telephone operators will not need even three days to get a "helpful, friendly tone" in their voices?

What is the first thing which we teachers say to our children every morning? "Good morning," of course. Do we put the emphasis on *morning* or on *good*? We hope, and so do they, that it will be a *good* morning. Let us put color, interest, cordiality and a smile into that word *good*. Children are born imitators.

Usually in our schools, after the prayers, we sing a hymn. Singing is the first, and perhaps the best of speech exercises. The use of a few breathing and vocal exercises for a few minutes before the regular class

work will be of lasting benefit; the practice will not become monotonous. Personal observation shows that habits of slovenly speech exist side by side with a defective method of using the breath.

BREATHING EXERCISES FOUND USEFUL

Use one of these exercises a day:

1. Breathe in through the nose with the mouth wide open and exhale through the mouth.
2. Inhale as the teacher counts 10. Exhale.
3. Inhale as the teacher counts 20. Exhale on a humming tone of M. If there is a tickling sensation of the lips the exercise is being done correctly.
4. Inhale on count 10. Exhale on tone Moo. The teacher will count to see how long pupils can hold the tone.
5. Inhale on count of 10. Exhale on S.
6. Inhale the perfume of a flower.
7. Inhale as you rise slowly on your toes as though your head were going to touch the ceiling. Exhale as you return to position.
8. Count to 10 in a whisper.
9. Pant like a dog.
10. Do a laughing exercise up the scale.
11. Count from 1 to 10 as though you were telling a story.
12. Draw in a number of quick breaths.
13. Yawn.

Suggest that the pupils do these things at home before a mirror. (Their families should be forewarned.)

To have pupils take a correct standing position, let them place a book flat on their heads, and keep it there while doing breathing exercises. Another exercise for correct position is to stand against a wall with heels and back of head touching the wall. The rest of the body will fall into position. No teacher will have to work for a "voice with a smile" during these exercises. She may find it helpful with boys to suggest that voice work is a form of athletics.

Let her appoint the timid child to act as teacher, telling him that to be heard easily he should think of the person farthest from him. Then let him think of good breath, of good inflection, of the lips, of the consonants, and that one should meet the eyes of the class to give him confidence. Assure him that earnestness prevents a number of faults.

FAULTS TO CORRECT

The organs of articulation are jaws, lips, teeth, cheeks,

tongue, and hard and soft palate. The faults to look for are stiff jaw, lips that are inactive, sluggish tongue, incorrect vowel formation, back placement, slovenly initial and final consonant formation, hesitation ("er-er-er"), mispronunciation, inserting elements that do not belong in a word, and dropping final consonants.

For a stiff jaw use an exercise on the Italian "Ah." Place two fingers between the teeth to get proper opening. Have it sung on a tone. Use various consonants before the "Ah" sound for variety.

For inactive lips have the pupil say, "Smile, pucker, smile, pucker," five times. For exercise use ee, oh, ee, oh, repeatedly.

For the tongue use an exercise on lah, lah, lah, telling them that the tip of the tongue touches the back of the top teeth. Rat-atat-tat is another good exercise.

For incorrect vowel formation point out that for "a" one says ay-ee; for "i", i-ee; for "o", oh-oo; and for "u", ee-u.

To have pupils understand consonant formation, lead them to realize that four points of contact are made: lip to lip (example: puppy, bubble, mummy), point of tongue to upper gum (tot, daddy), tip of tongue to hard palate (rare, roar), back of tongue to soft palate (kick, care, picnic, giggle, gurgle). The upper teeth bite the lower lip for f and v. Have pupils tell what happens on each consonant. It is a revelation to them and it makes them conscious of the formations.

Ask them: "What happens on the letter 'b'? It is a lip formation. "What other letter is formed like 'b'? Remind them of the practice to be done before a mirror.

ADDING COLOR AND INTEREST TO THE VOICE

When voices lack color and interest tell them to say "oh" as if

1. You have burned your finger.
2. You have torn your best coat.
3. You have broken a glass.
4. You have tasted something bitter like quinine.
5. You have seen someone hit by a car.
6. You have lost your pocket-book.
7. You are given some ice cream.
8. You have met a friend whom you have not seen for a long time.
9. You are disappointed.
10. You see something beautiful.

Have someone do a radio commercial. The children know many of them. Unconsciously they will imitate the exact tones of the announcer. Let them write new ones and try their voices on them.

We have heard too many teachers say that when they were in high school they were told to read the required poems silently. We believe that poetry should be read

aloud by a teacher or pupil. Short poems should be memorized; two to four lines should be memorized from longer poems. An audience situation is created when they are repeated before the class.

Have the audience criticize a reader for posture, earnestness; articulation (enunciation and pronunciation), voice, emphasis, inflection, phrasing, variety of pitch, rate, and force.

The American Telephone and Telegraph Company has had prepared a rather comprehensive program for making instructional material available to elementary school teachers as an aid in teaching students proper use of the telephone. Workbooks with a Teacher's Manual are to be offered, together with a tape recorder for voice work. A filmstrip is also being offered and a

16mm motion picture film¹ is available on the high school level.

We believe that daily practice in correct speaking or reading, based on a knowledge of phonetics, will gradually overcome obscurity of speech. Excellence does not come by imitation or intuition only. It is a growth from the application of rules and principles and practice.

The examples given are not intended to be exhaustive, but the use of them daily, will "improve their voices."

¹Note. While this material, consisting of teacher's manual pupils' materials, the filmstrip and film—known together as *Adventures in Telesonia*—was prepared by A.T.&T., this kit is obtainable only through the local telephone exchange manager. The tape recorder mentioned in the text appears to be a venture in the author's local area.

Democracy in Education

(Continued from page 248)

what should be expected would be based on the reasonable standards of good public schools. The Federal Government could make this educational subsidy to students conditional on partial supplement by the States. By turning over the control to the States it would thus free itself from the fetters of further bureaucracy. At the same time the fear of nationalizing our schools would be removed, thus safeguarding the country against future political ambitions.

Such a program of federal aid to education could well be modeled after that far-sighted and successful plan,

the G.I. Bill of Rights. Under State control, joint government aid to all students would be a laudable innovation and provide the needed impetus to American education. It would help equalize educational facilities for all the children of all the people. That sounds like Lincoln's doctrine; it is. It would provide a just, necessary, and legal solution to our real need for more private schools on all levels of education. With more private schools, government educational monopoly and discrimination would for the most part end. American education would be safe, our freedom preserved.

School Publications

(Continued from page 251)

meets at least the essential requirements of good journalism. Rightly or wrongly, the school paper is taken as an advertisement of school policies and attitudes. A poorly made up publication which is a hodgepodge of amateurishly written news stories, trite editorials, columns of boy-dates-girl jibes, borrowed jokes and commercial cartoons, placed wherever and on whatever page they will fit, is a definite disservice to the school. Publishing an attractive paper, journalistically correct in content, treatment, and format is an achievement. It is governed by many little tricks learned through experience and research. Certainly it is the duty of every staff adviser to do this research either in a formal class of journalism or through reading books and magazine on the subject, studying other papers, attending conventions. No adviser needs to admit that she has "never even read a

book on journalism"; the paper does it more effectively.

Besides the educative value to the students, a school paper affords the adviser an opportunity for indirect guidance. Standards maintained, the nature of the new items which are deemed important, remarks dropped in the informality of getting out the paper, all have a bearing on the impressionable youths. These facts sift through their minds, influence their thoughts and help to mold their ideals.

Advising a school paper is a discouraging task at times. It is an investment in initiative, energy, and patience; and often the returns are slow to appear and seem meager when they do. If, however, the paper does ought to imbue the staff and readers with a Catholic outlook on life, the investment is paying huge dividends for time and for eternity.

The Story of the New Testament

GOSPEL OF SAINT MARK

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ROME, the center of the great empire and of the civilized as well as political world, was not left out of the apostles' plan in the conversion of men; if we glance back a moment, we shall find that St. Peter in all probability went to Rome shortly after he had left Jerusalem (cf. Acts 12, 1-17: "another place" is interpreted to mean Rome by many authorities). This was about the year 42 or 43. In 50 or 51 when Claudius expelled the Jews from Rome, it seems that the provocation was caused by a dispute over our Lord. When St. Paul wrote to the Romans in 58 the evidence indicates that there was a flourishing church in the capital city. To this is to be added the constant tradition that St. Peter founded the church of Rome and was its first bishop, perhaps for as long as twenty-five years.

Reading the fathers of the Church we also discover that they have handed down to us the tradition of the Gospel of St. Mark and its relations with the church in Rome as well as with St. Peter. While there is some uncertainty with regard to the time of the writing of the second Gospel, the best time for us to treat it seems to be now that we have been led by St. Paul to Rome; we are then, in thought, in the place in which St. Mark's Gospel first saw the light of day. Even if we can not determine the exact time, we are certain that it was written before the third Gospel, that of St. Luke; this latter life of our Lord was written about 63, so we place the Gospel of St. Mark before that time, about 60 or perhaps earlier. We must remember that the traditional order of the gospels is: Matthew, Mark, Luke, John.

IDENTITY OF ST. MARK

The man who wrote the second Gospel was not an apostle; he was however the spiritual son of an apostle, that is, he had been baptized by St. Peter (cf. I Peter 5, 13 "my son Mark"). He was called Mark, although at times in the New Testament, he is also called John and John Mark. The first mention of St. Mark is in the

story of the deliverance of St. Peter from prison, in the twelfth chapter of the Acts; it is said that St. Peter went to "the house of Mary, the mother of John who was surnamed Mark." He made his first appearance in the history of the Church when he became the companion of Barnabas and St. Paul; St. Mark left Jerusalem with them about 44 or 45, and he was with them on their first missionary journey as far as Perge in Pamphylia. He returned to Jerusalem and next we learn that he was the occasion of a dispute between St. Paul and Barnabas; the latter wanted to take St. Mark along on another missionary journey, but St. Paul would not hear of it "inasmuch as he had deserted them in Pamphylia instead of going on with them to their work." As a result Barnabas took St. Mark and together they sailed for Cyprus; this was in 50 or 51.

St. Mark then dropped out of sight for ten years or so, and he reappeared in Rome. St. Peter mentions his name in his first epistle, probably written about 63 from the Roman church; St. Paul refers to him in the epistle to the Colossians, an indication that the breach had been healed. The latter says that St. Mark, Barnabas' cousin, sends greetings to the Colossians, and that he may come to them. St. Paul again writes of St. Mark in his charming letter to Philemon. The last reference we have to St. Mark in the New Testament is from the pen of St. Paul; in writing his second epistle to Timothy he tells him, "take Mark and bring him with thee, for he is useful to me for the ministry." This indicates that St. Mark was in Ephesus at the time. Tradition picking up where Scripture leaves off, tells us that St. Mark became the founder and first bishop of the church in Alexandria in Egypt, and that he was martyred; but the circumstances are lost in history.

ST. MARK ASSISTED ST. PETER IN ROME

As we stated above it is probable that St. Mark wrote his gospel in Rome about the year 60. From the fragmentary evidence we have in various writings of some

of the early Fathers, we can piece together the circumstances surrounding the composition of this "good news" of Christ. Sometime between 50 and 60 in all likelihood St. Mark found his way to Rome; there he became associated with St. Peter in the spread of the gospel. It may be that he became the interpreter of his spiritual father. Over and over again would St. Peter relate the story of our Lord's life, as he, the prince of the apostles, remembered it and as he had adapted it to the needs of the Romans. The general outline of his preaching was what he had mentioned years before, when he had been called to bring the first Gentile into the Church; in his speech to Cornelius, St. Peter had given what probably became the framework into which the apostles fitted their gospel story:

"You know what took place throughout Judea; for he (Jesus Christ) began in Galilee after the baptism preached by John: how God anointed Jesus of Nazareth with the Holy Spirit and with power, and he went about doing good and healing all who were in the power of the devil; for God was with him. And we are witnesses of all that he did in the country of the Jews and in Jerusalem, and yet they killed him, hanging him on a tree. But God raised him on the third day . . . and he charged us to preach to the people and to testify that he it is who has been appointed by God to be judge of the living and of the dead" (Acts 10, 37-42).

CONTRAST BETWEEN GOSPELS OF ST. MARK AND ST. MATTHEW

As the Romans listened time and again they began to realize that it would not be very long before St. Peter's voice would be stilled in death; so they insisted that his gospel story be written down. It was only natural that they should turn to St. Mark, Peter's spiritual son and companion as well as helper; him they asked to record what St. Peter had taught them. In this way we note that the authority of an eye-witness is behind the Gospel of St. Mark; more than that, the authority of an apostle verifies the second gospel. As we outline the gospel we shall note various indications of the voice of St. Peter behind the scene; we shall see the character of St. Peter reflected in the selection of events recorded; and we shall have no difficulty in finding the influence of St. Peter throughout the gospel.

In contrast to the Gospel of St. Matthew which was written in an atmosphere of Judaism, the second gospel came to light in a Gentile atmosphere. Hence events and discourses are narrated that would be of interest to Gentiles, in this case to the Romans, while we find an omission of many things that would be of interest to Jewish Christians alone; nevertheless the two gospels are very similar. They have the same general outline, many events are the same and follow the same order;

in the passion and death of our Lord St. Matthew and St. Mark are very much the same. In language the two differ, for Matthew wrote in Aramaic, whereas St. Mark did in Greek, the common language of the day. The viewpoint on our Lord is different: St. Mark is concerned with our Lord as the God-Man, who through powerful works showed Himself to be the Son of God; St. Matthew on the other hand views our Lord as the Messiah.

Lest we overlook the characters of St. Matthew and St. Peter (we mention him because it is his version of the gospel we have in St. Mark), we note that the two are quite different. St. Matthew was a publican, a man used to system and order, with at least some education; St. Peter was a fisherman, a man used to the outdoors, with no education except what his trade could give him in the way of experience. Yet St. Peter saw with the eyes of a man accustomed to looking for details; hence, despite the brevity of the gospel many of the accounts are very detailed, more detailed in fact than the same events as told in the longer gospels.

At the very outset there is an indication of St. Peter's hand in the gospel; as we saw above, the outline used by the head of the apostles began with the baptism preached by John. St. Mark's gospel after the opening sentence which reflects the author's viewpoint of our Lord, "the beginning of the gospel of Jesus Christ, the Son of God," recounts the preaching and baptizing of St. John the Baptist. This mission of St. John was in fulfillment of a prophecy in Isaiah; because St. Mark starts his gospel with the thought of St. John as the voice of one crying in the wilderness, his symbol in art is the head of a lion. St. John as a lion is roaring forth the coming of the kingdom. Very briefly the evangelist records the baptism and the temptation of our Lord; for more complete accounts we must turn to St. Matthew or St. Luke (Read Mark 1, 1-13).

OUR LORD'S PUBLIC MINISTRY

Without any preliminaries St. Mark launches into the public ministry of our Lord in Galilee; he tells of the call of Simon Peter, Andrew, James and John, and the Master with His four new disciples enters Capernaum where He began to speak with such authority that those who listened "were astonished at his teaching, for he was teaching them as one having authority, and not as the scribes." These latter always quoted some past teacher when they discussed some regulation, whereas our Lord spoke without any reference to another authority. St. Mark who is giving us Peter's teaching does not tell us much in the way of discourses from our Lord; the reason is easy to see: The Romans would soon have nodded if St. Peter had given them much of what had been said, but they did listen when

he spoke of deeds. So St. Mark recounts a series of wondrous works performed by our Lord, particularly dwelling on the driving out of devils. Yet he does not pass over the growth of opposition to our Lord on the part of the Jews; and he points out the mercy of Jesus as manifested by many miracles in spite of the enmity of the leaders of the Jews. Despite this refusal on the part of His own people to receive Him our Lord goes on with His plans to found a kingdom; He chooses twelve men who were to be His constant companions and who were to be the pillars of His kingdom (Read 1,14—3,35).

PARABLES TOLD, MORE MIRACLES DESCRIBED

Even though St. Peter avoided many discourses of our Lord as he taught the Romans, he could not sidestep the parables; they were too much a part of our Lord and His teaching. Yet so few did St. Peter give and St. Mark record that we are all the more certain of the character of the second gospel: it is a gospel of action more than of words. Since the parable of the sower is so fundamental St. Peter gave it to the Romans; then he added that the teaching of our Lord through parables laid a burden on the shoulders of his listeners. They must use this teaching as they use a lamp; a lamp lights the way, so they by living the teaching of our Lord should light the way for others. "Take heed what you hear." Two more parables are added; the one has to do with the seed growing of itself, a parable found in the Gospel of St. Mark and in no other; the second is the familiar one of the mustard seed. Both show that our Lord's kingdom, His Church, is to grow slowly as does a seed; the first one develops the thought that Christ will leave His kingdom, and that it will continue on without Him. The other, the parable of the grain of mustard seed, develops the thought of the universal expansion of the Church from tiny beginnings (Read 4,1-34).

Once more St. Mark wrote down St. Peter's description of miracles on the part of our Lord; once more we note that a great deal of space is given to the expulsion of devils. This story is worthwhile reading in detail, because there can be no doubt that St. Peter was

giving an eye-witness account. There are so many interesting points mentioned that only one who saw could have told us about the miracle. Despite these miracles our Lord found Himself opposed, even in His home town of Nazareth; despite this opposition He sent forth His apostles, who were given miraculous powers. "And going forth they preached that men should repent, and they cast out many devils, and anointed with oil many sick people, and healed them." (This last feature of their work, the anointing with oil, recalls to mind the Sacrament of Extreme Unction; it may be called the forerunner and preparation for the sacrament.)

St. Mark now pauses for a moment in his account of our Lord's teaching to describe how St. John the Baptist met his death. Then he continues with the story of the apostles returning from their first preaching assignment. Our Lord led them into "a desert place apart," in order to give them some rest and to instruct them. But the crowds were not to be denied; they followed our Lord and moved by compassion He fed them through a miraculous multiplication of five loaves and two fishes. That same evening He walked on the waters of the lake of Genesareth. There were many other miracles; in summary fashion St. Mark narrates that "wherever he went, into village or farm or town, they laid the sick in the market places, and entreated him to let them touch but the tassel of his cloak; and so many as touched him were saved" (Read 5,1—6,56).

The opposition of the Pharisees, the leading group of Jews, to our Lord flared into the open; in no uncertain terms our Lord condemned them for adhering to their traditions at the expense of the commandments of God. Then to prevent violence he went to the north of Palestine proper, into the district of Tyre and Sidon. A miracle that must have appealed to the Roman audience now took place: the daughter of a Syrophenician woman, a non-Jew in other words, was healed, even though our Lord indicated that He must first try to bring the Jews into His kingdom. More miracles are recorded; these miracles instead of bringing the leaders of the Jews, the Pharisees, to believe in our Lord, led them to oppose Him all the more. Our Lord gave a warning to the apostles to beware of the doctrine of these opponents; in doing so He used the figure of leaven. Another miracle was now worked by our Lord, this time it was a blind man who received his sight (Read 7,1—8,26). (To be continued)

Teacher to Teacher—In Brief

THE CASE FOR CULTURE

By Sr. Mary Adolorata, O.S.M., Servite High School, Detroit 13, Michigan.

VIEWED in the light of the cataclysmic struggles current in the life of nations and in the lives of individuals, the question that concerns itself with the decline of interest in cultural studies in our schools may seem to be of microscopic importance. And if it does seem so, then that may be regarded as clear evidence that this question is of definite magnitude. For ours is regarded as a mechanical civilization, and the assumption of the majority is that the full life opens to the young man who is able to step out into the world (as speakers sentimentally express the realistic fact of the fight for survival) and take his place among the leaders of business and finance. The ideal proposed is not how much the youth will give to the world of which he is a part, but rather how much will he be able to gather to himself, how much wealth will accrue to him through his efforts to better himself.

Cultural subjects in schools have been relegated to increasingly less important considerations, and tool subjects have advanced in proportion as materialism has proceeded with its conquest of men's thoughts. The result of this advancing materialism with its subsequent decline of culture has been the promotion of a muddle-headed society that tenaciously clings to false values and shows a remarkable ability in obscuring issues. The teaching profession itself has declined in popularity, business or some of the technological sciences being the goal of most young men and women. Again materialism is the clue to this mass migration from schools to offices and laboratories. But why should this be true?

Enthusiasm Needed to Off-Set Cleavage

Perhaps in some instances the finger of guilt may be pointed to educators who, lacking enthusiasm, fail to inspire those who are subject to them. Or perhaps that enthusiasm exists, but is selfish and individual, and not transmitted to others who deserve to profit by it. Enthusiasm for teaching as a profession has degenerated into indifference to the nobility of its aim, and often this aim, too, has become merely the means to earn a living rather than a means to lead minds to the apprehension of living truths. Without the revival of enthusiasm for the cultural subjects on the part of educators, there will be an ever widening gulf between schools and the stu-

dents, between culture and the masses, between education as a guide for living and business as a way of life.

Modern youth wants interest, excitement, enthusiasm. It becomes bored and apathetic in the face of the ordinary. Change, variety, novelty claim its energies. These are the alien influences that determine the lives of youth. And these are the agents of materialism, tyrants that vitiate the energies and leave the victim exhausted in the ennui that attends wasted efforts.

Lethargy Conquered by Vitality

Lethargy can be conquered only by vitality, an enervating atmosphere overcome by an invigorating one. It is not too late to wage war in defense of culture. Now is the acceptable time. Culture that raises men's minds from selfish pursuits to the ideals of generosity and unselfishness is sorely needed. Standards of goodness and a passion for truth are not the result of mechanical training, but rather the realization of the principles of cultural education.

In the light of the major problems confronting the present world, the concern for interest in cultural studies is not a minor consideration, but rather one that assumes proportions of magnitude since a degenerate world has need of a regeneration that can be effected only through raising the standards, not of living, but those by which men live. For us, culture means a return to Christian principles, to the ideals that insure vigorous intelligent living and that contain in themselves the divine truth that alone can solve the problems that face men and nations. This is the case for culture, this appeal for the renewal of life in its fullness, in its beauty, in its participation in the eternal goodness.

SPEECH CORRECTION IN THE CLASSROOM

By Dr. Arthur G. Mulligan, Director, Diocesan Speech Clinic, Cardinal Hayes H. S., New York.

The Faulty Articulation of R

INABILITY to articulate R correctly is noticeable in the lalling, careless type of speech defective, and in infantile speech. In the latter type, which is common in the primary grades, the lips are often pursed as for

W. Red, is pronounced "wed"; rat, is pronounced "wat," etc. When R is combined with other consonants—br, cr, etc.—the R sound is sometimes omitted.

Corrective Procedure

R is a voiced consonant.

Method of articulating R: Curl the tongue backward along the hard palate, and force it down while making a voiced sound. If the tongue is sluggish, attempt to guide it into position with a tongue depressor.

N.B. Motivate the sense of mimicry by asking children to make a sound resembling the muffled growl of a dog.

Practice Before a Mirror

Drill Directions:

1. Say col. A slowly. Emphasize tongue position.
2. Say cols. A and B horizontally—slowly. Emphasize tongue position.
3. Say cols. C and D. Emphasize R.
4. Say sentences after pupils have mastered the drill.

A	B	C	D
ir - ah	rah	rock	very
ir - ay	ray	red	Harry
ir - ee	ree	reel	errand
ir - aw	raw	rat	sorry
ir - o	ro	road	three
ir - oo	roo	room	dream

Note: The short vowel "i" when placed before R, tends to lift the tongue.

- | | |
|--|---|
| 1. Roy rowed down the river. | 2. Ruth received a red ruby. |
| 3. Rosy red cherries hang from the branch. | 4. There are few radios in remote places. |

BLUEPRINT FOR A VOCATION COUNSELOR

By Sister M. Brigetta, O.S.B., Ph.D., College of St. Scholastica Duluth 2 Minnesota

AT A diocesan vocation workshop I was deeply impressed by the wisdom shown in the emphasis placed on the responsibility which the individual religious must assume to help solve the present religious vocation problem. Three reasons were given for placing the burden of this responsibility on each of us: first, the appreciation each one of us should have for her own religious vocation; second, the love which each of us should have for the community of which we are members; third, a zeal for souls, which should be ours by virtue of our high calling.

Assuming that each of us does have these three

qualifications in an ordinary degree, it follows that all of us want to know just what further qualifications the most successful religious vocation counselor will need. There seem to be at least seven essential qualities; three spiritual, two intellectual, and one personal.

Three Spiritual Qualities

Let me first interpret the three spiritual qualities—self-sacrifice, prayerfulness, and detachment.

Self-sacrifice. Generosity keynotes a self-sacrificing person. She is frequently found where there is work to be done; she will teach that extra subject; she will take that extra pupil to oblige her principal, although her classroom is already overcrowded; she will persevere through a difficult task even if it does conflict with her own leisure time. That this spirit of self-sacrifice is needed by the Sister who wishes to foster vocations is quite evident in the work to be done by a counselor: those prepared talks on vocations in the classroom; those planned questions for John or Mary to awaken interest in the religious life; that time after school to talk with Jane—or to her mother who does not seem to understand and to appreciate the religious life; that constant going out of self to interest girls in religious life.

Prayerfulness

Prayerfulness. The virtue of prayer keeps the Sister cheerful. She is not easily discouraged; she is not an extremist; she can laugh at her own mistakes, nor does she take the mistakes of others too seriously; she benefits from criticism. All this because in prayer she has learned a scale of values which sets all things right in her mind, and this mental calm is reflected in her conduct.

The Sister who wishes to foster vocations must first learn how to talk *with* God before she can talk to girls *about* God. She must teach them that scale of values which she has learned, thus enabling girls to see the little value which God attaches to worldly luxuries, amusements, and honors, and the high value He attaches to the religious life.

Detachment

Detachment. The virtue of detachment is the very core or what we usually refer to as good example. The Sister who gives good example does so because she is detached. She is good advertising material for the Community. She advertises the fact that one can really be happy in religious life without those things upon which the happiness of worldlings so often depends. Statements like these from a Sister are her advertising slogans: "Surely I can be happy without that"—"Yes, it is true that I am not permitted to listen to the radio at any time or for certain programs"—"No, I am not

permitted to keep everything I receive"—"You can't talk about Sister So-and-So like that in my presence; she is my Sister."

The actions of a Sister advertise even better than her words the happiness she is finding in the religious life: a friendly smile for all, a disposition of contentment that knows how to keep criticism within convent walls, a refusal to form intimate friendships with seculars, an unwillingness to be flattered by gifts for every occasion, a reverence for all things religious. Words and actions like these tell the world emphatically that the Sister has found happiness in the religious life and does not depend on the world for any of this happiness.

Intellectual Virtues

The two intellectual virtues necessary for the vocation counselor are those of a good teacher: the ability to repeat and emphasize essentials, and the ability to guide prudently.

Ability to repeat essentials. Every good teacher knows the value and the necessity of repetition in the learning process. To get something across she must repeat and repeat. The good counselor also repeats essentials: the nature of the three states of life, the requisites for each, and the responsibilities of each. Slowly but effectively she drives home the true meaning of the gospel life—the perfect life. Slowly but surely she teaches the girl the relation of life here to life eternal, and that in the light of eternity the religious life is a very intelligent choice.

Ability to guide prudently. As a prudent guide, the Sister knows how to deal with different temperament of girls. She is able to distinguish between genuine piety and mere surface virtue. She will not encourage undesirable candidates to the Community, nor will she cease to guide a girl of desirable character even when that girl has decided against the religious life. Never will she give the impression that she is interested in a girl only because that girl has expressed the desire to enter religion. Sisters must be guides also for those girls whom God intends for the married or single states. We are dependent upon these girls as good mothers for future religious vocations.

Personal Quality

I have left till last the personal quality: *Faith in youth*. Young girls are giving us many occasions to lose faith in them—their apparent indifference, their seeming heedlessness, their independent and oftentimes arrogant attitude. Many a time a Sister feels like giving up. But she must be persuaded that youth are not worse today; they are just different. They are hard for us to understand because they are the products of a world which is hard for all of us to understand. In spite of all this, the Sister desirous of fostering vocations must retain faith in young girls. She must strive to rule out of her

personality those qualities which denote an absence of good will, benevolence, and sympathy. The Sister who is officious and who takes a "stand-off" attitude, the one who is impetuous and who takes a "brush-off" attitude, the one who plays favorites, who can not keep confidences, the one who is extremely timid or insensible will never make a good guide for youth because she will never attract youth. Youth quickly detect these attitudes in a Sister, withdraw from her, and will not confide. On the other hand, the Sister without these negative qualities will be able to study youth, to reveal their faults, and thereby to help them. Youth respect the Sister who can tell them their faults but who gives every indication that she has not lost faith in them. A Sister who cannot attract young people to herself will never attract them to the Christian truths which she is striving to have them learn and live.

The successful vocation counselor, then, is the Sister who is self-sacrificing, prayerful, and detached; who knows how to repeat essentials; who is prudent in her guidance; who has never lost faith in youth. We need many fervent Sisters who are willing to pay the price for those whom God wishes to call His own in religion.

CLOSER CONTACT OF SCHOOL WITH HOME

*By Sister M. Brigetta, O.S.B., Ph.D., College of
St. Scholastica, Duluth 2, Minnesota.*

A STATEMENT that we hear almost constantly is that we are living in a confused, benighted world. Apparently we are. Where shall we find light and courage to remedy this condition so as to keep ourselves and our benighted world from complete disaster? Where? Nowhere else than in religion and the guiding, Christian principles of faith, hope, and love. If these become again the dominant influences in life and philosophy, we shall without a doubt, escape ultimate chaos. No one can logically deny that these religious principles should play the major role in the education of the youth of today.

We are living at a time when closer and more personal contact of school with home—teachers with parents—would help tremendously to eliminate many of our juvenile problems by making the classroom a center of inspiration and the home the very core of Christian living. An ideal condition such as this would very soon obliterate the darkness and confusion of modern life, would invigorate education and make it truly productive of good.

Children Respond to High Expectations

Contact and cooperation of school with home, as suggested here, would apply to all levels of learning, the

college included. Juvenile problems to all appearances count very high in this modern world of ours, but surely these problems cannot all be the result of juvenility and nothing more. Adolescent infractions, according to the best evidence are usually the aftermath of deficient background and environment, that is, the lack of responsibility and interest on the part of those responsible for the education of our young people, not only in the classroom but even more so in the home. Children of all ages, it seems to me, do usually respond to the high expectations of those who guide them; hence if they fail "to measure up" the fault is theirs only in part. An important fact to consider in this connection is that the young people who fill our classrooms today will guide and determine the destiny of the world tomorrow. This being so, it behooves both teachers and parents to give to these young people the very best in education, in guidance, and inspiring example. "Example is better than precept."

Teachers Impart Art of Living Well

According to Aristotle, "parents give their children life, and teachers the art of living well." Most teachers do endeavor to develop in their pupils the art of living well. Not only do they faithfully fulfill their obligations in the classroom, day after day; but they do their utmost to fill up the vacuums often left in the lives of children by deficient background and home-life. Our Catholic schools and religious teachers are naturally conscious of such weaknesses and of the necessity to counteract them as far as possible. They realize that education is not just the study of books, facts, and methodology; but, to a far greater degree, the study and development of character and of Christian thought and behavior.

Time and Energy the only Cost

The attainment of this educational ideal can be only through the united effort of school and home, working cooperatively. But someone may ask, can this unified contact of teachers and parents be actually developed and then maintained? It surely can, though there may be some difficulties in the way. For example, it may require extra time and labor on the part of those concerned, especially teachers; but everything considered, the good resulting therefrom should more than compensate for the energy expended. In union there is strength; in union there is understanding and the desire to achieve. Let us have union.

Our Catholic school system is so organized, fortunately, as to provide many opportunities to bring teachers and parents into close and friendly contact in the course of the school year and thus keep their interest in one another wide awake. For example, there are annual parish entertainments, such as the Christmas festival at which both school and home unite and take an active part.

Probably more important, in this instance, is the P.T.A., or similar organization that brings parents and teachers together periodically, and presents an excellent opportunity for all members to express their ideas and conclusions relative to school and home alike. We must not forget Mother's Day, when mothers of this or that parish could be the honored guests of their children and the children's teachers in the school or parish hall for a few happy, relaxing hours in the afternoon. These are only a few of the opportunities at our disposal to bring those interested in our schools and pupils, face to face and make them operate for the benefit of school and pupils.

Compensating Results

Now let us investigate the beneficial results of these friendly meetings. First of all they offer a golden opportunity for interesting discussion and solution of pupil-problems, problems not only in the classroom but in the home as well. They will be occasions for teachers to obtain helpful information as to why this and that pupil or student is below par, sometimes in behavior, oftentimes in book-learning, notwithstanding his high intelligence-quotient. Even more important still is the fact that these educational contacts will help to make many parents, especially mothers, more aware of their parental responsibilities, their parental privileges and also the educational opportunities of their children. Teachers also will derive new inspiration from these enlightening contacts and new energy to carry on their sacred mission in the classroom.

By way of conclusion, I repeat that we are indeed living in a confused, benighted world today; that we need greater and more helpful cooperation of school with home and its beneficial results for all of us, young and old. What is home without genuine parents? What is school without ideal teachers? And what can education really achieve without the combined effort of all concerned?

Educational Sociology

(Continued from page 260)

do the Christophers and The Center for Men of Christ the King, Herman, Pennsylvania. Various forms of Jocist or Young Christian Worker groups correspond. The Sisters of Social Service ("Sisters Without Veils," *St. Anthony's Messenger*, August 1948), and the Grail Schools of Apostolate, Loveland, Ohio (*Sign*, June 1947), carry on the apostolate among women.



Book Reviews

The Convent Mirror. By The Very Reverend Frederick T. Hoeger, C.S.Sp. (Frederick Pustet Co., Inc., 1951; pages 246; price \$3).

The Very Reverend Frederick T. Hoeger, C.S.Sp., in *The Convent Mirror* presents eminently practical and inspiring considerations in a refreshing conversational style. Having given retreats for many years to Sisters, the author is especially qualified to impart solid spiritual guidance and to clarify and re-emphasize spiritual ideals. Readers who are acquainted with Father Hoeger's *Tryst with the Holy Trinity* will welcome these thirty-five conferences marked by the generous use of passages from Scripture and canon law.

In *The Convent Mirror* Father Hoeger proposes efficacious helps for Sisters in the work of their active apostolate. In "Props for the Spiritual Life" the author emphasizes the spiritual value of living in God's presence and of preserving and increasing sanctifying grace. "For Whom—Charity" embraces every phase and angle of Christlike charity. Father Hoeger's treatment of the "Hinges for the Spiritual Life" unlocks convincing spiritual truths to employ in the acquiring and perfecting of the cardinal virtues. Religious will detect in "The Divine Gardener" the voice of the Holy Spirit who is the very soul of our prayers, the moving Power by which all our thoughts, words, and deeds are directed to God.

With a freshness of approach the author states in succeeding chapters grave spiritual truths. The intelligible exposition of the gifts and virtues by St. Thomas; the analogy drawn between the vows and the Angelus; the significance and dignity of a religious vocation as shown

by St. Thomas; the short, but forceful and effective, explanation of the seven Termites impart an extraordinary spiritual vitality to this volume. A practical portrayal of basic spiritual principles such as this, provides a stimulus for drooping spiritual vigor.

The religious doctrines of *The Convent Mirror* will lead to prayerful thought and self-examination. The style is appealing. However, an exception is taken to the author's frank exposition of the shortcomings of Religious. Would this belong to the realm of a spiritual director where individual direction or correction can be given? In conclusion, Religious who read meditatively the spiritual conferences in *The Convent Mirror* will experience a closer union with God and will develop a greater love of God and the things of God.

SISTER MARY LOUIS, O.P.

Service. By Gerald Ellard, S.J., and Sister M. Anne Burns, O.S.B. (Loyola University Press, Chicago, 1951; pages 362 and Index; price \$1.92).

The Religion Essentials Series of religion textbooks for high schools is now complete. *Service*, the final book of this four-book series, reached the schools shortly after the beginning of this school year. *Service* was preceded by *Power*, a freshman religion textbook, by *Loyalty*, a sophomore textbook, and by *Guidance*, a religion textbook for juniors.

Power lays the foundation for the freshman student and essays to give him a grasp of the facts concerning the nature of man and the purpose of human life. Man cannot be understood nor can he understand himself apart from an infinitely powerful, wise, and loving God, who gave to

His creature some of His own powers by elevating him to a supernatural state. *Loyalty*, second in the series, teaches the student the keeping of the commandments out of a motive of love of God, and speaks of a leader to whom he can turn for inspiration and for solutions of the problems of life. *Guidance*, the junior textbook, shows that this leader can be none other than Christ. Christ is both God and man, as He proved superabundantly, and He left behind Him an infallible and indefectible Church with power to rule, to sanctify, to teach, and to save mankind. The senior religion textbook, *Service*, trains the student in the application of Christian principles to the life of service that must be his. The analysis of this service is the subject matter of the final book of this four-book series in high school religion. His service is crowned with the reward that the Lord, the just Judge, will render to him in that day when He will come to render unto every man according to his works.

It is indeed fitting that the subject matter of this final book of the series be presented in the senior year of the student's high school course. For many the senior year of high school is terminal. The student who does not have the college opportunity may be receiving his last formal course in religion. It is highly important that he be instructed in the various opportunities of service that will confront him as he enters upon adult life. The Sacrament of Confirmation is the source of the grace and strength that the young Christian will need in every type of service he may be called upon to render. We can assume that ninety-five per cent of high school graduates will enter upon marriage with the high purpose of making parenthood a career. Sister

M. Anne Burns is a safe guide in outlining the important task that parents have to perform and she offers the student excellent preparation for family life and homemaking.

Father Ellard speaks of service in the priesthood as it affects the minister of Christ and the people to whom he ministers. The student is brought to a thorough understanding of the part he must play as a member of a Catholic parish. He learns of the dignity and importance of the priestly vocation and, though he may not feel called to the priesthood, he determines to make his future home a nursery of vocations to religion. This determination is strengthened when he learns of the nature of the religious life and its high possibilities for service.

Every Christian is a worker. Christ his leader taught him the dignity of work. The Catholic Church teaches him his rights and his duties. *Service* synthesizes for him the social teachings of the Church, and prepares him to be an ideal citizen in an ideal Christian society. His obedience to the commands of God in-

sures the fulfillment of every other obligation.

The Reverend Austin G. Schmidt, S.J., the general editor, contributes the final unit on the reward of service. This closely written essay must inspire the student to "seek first the kingdom of God and His justice."

A treasury of forty classical Scripture texts, closing the volume, helps to fix in the student's mind many of the important truths he has learned. (Rev.) PAUL E. CAMPBELL

Easy Growth in Reading. By Gertrude Hildreth, Allie L. Felton, and Alice Meighan; illus. by Marguerite K. Scott, et. al. (John C. Winston Co., Philadelphia, 1951).

Easy Growth in Reading Readiness Program consists of a well outlined *Teacher's Manual* to accompany and explain *My First Schoolbook*, *Mary and Bill*, *My Book About Mary and Bill*, and *54 Group Experience Charts with Visograph*. This educational unit affords infinite opportunity for repetition; at the same time, it directs the child's powers and faculties toward good

and develops an appreciation for religion, nature, literature, and art.

My First Schoolbook is an attractive colorful edition which has abundant, well-directed reading readiness material. Because the nursery rhymes and the child's own life and surroundings are the basis for the illustrations and content, he is enabled to adjust himself in his new environment and to satisfy his inherent learning desire. The practical teacher will discover excellent diversified material adaptable for such character training as will bring about a complete realization of the fundamental life relationship of the individual to God and his fellow man.

Mary and Bill is devoid of flat, uninspiring material. Although the content is varied, it is entirely within the child's sphere of comprehension and interest. The meaningful descriptive illustrations are designed to give necessary repetitions with a great deal of uniformity, entertainment, and orderly sequence.

My Book About Mary and Bill achieves its aim in presenting a generous amount of related material, yet it does not possess a cramped appearance.

The Visograph with the accompanying charts is an attempt to augment the various material, thus insuring accurate individual recitation in a group. At the same time, it aids the teacher in arranging for supplementary material to develop good work attitudes, skills, and reading habits.

In conclusion the set contains a first-class *Teacher's Manual* with a well-planned method on the teaching of reading. Its expertly written outlines, intelligible procedures, and definite objectives are worthy of consideration by all teachers.

SISTER M. LOUIS, O.P.

The Externals of the Catholic Church; A Handbook of Catholic Usage. By Monsignor John F. Sullivan, completely revised by the Reverend John C. O'Leary, Ph.D.; illustrated by William V. Cladek (P. J. Kennedy & Sons, 1951; pages 403; price \$4.50).

Here is a book that should be prominently placed in every library—seminary, novitiate, school or home. Since its first appearance a generation ago, few books of Cath-

THE CONVENT MIRROR

Conferences for Religious

By the VERY REV. FREDERICK T. HOEGER, C.S.Sp.

When Father Hoeger addresses himself to Religious he can speak from long experience. Besides being a novice master for seven years and a professor of theology for another seven, during most of his 28 years as a priest he has given innumerable conferences and retreats. The conferences in this book are a small part of the material that he has collected over these years.

The considerations here presented serve, as it were, for a "mirror" in which Religious may view their spiritual character, with its many little faults and foibles as well as its genuine virtues. If the author does at times use a sharp scalpel in laying bare the hidden weaknesses to which human nature, even in Religious, has fallen heir, his treatment, nevertheless, is always kind and gentle. \$3.00

By THE SAME AUTHOR:

A TRYST WITH THE HOLY TRINITY

Retreat Meditations for Religious based on Devotion to God the Father (the Our Father) Devotion to God the Son (the Stations of the Cross) and Devotions to God the Holy Ghost. Cloth. \$2.50

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olic information placed a heavier debt of gratitude on Catholic and non-Catholic alike. However, the need for a complete revision has long made itself felt. The 1918 codification of Canon Law, the rapid development of the Liturgical Movement, the growth of Catholic Action—all affected the usefulness of the original book. Because of the large-scale shift in emphasis on those very externals of the Church, so changeless in her essential doctrine, there was needed a pointing-up of this element.

The Reverend Doctor O'Leary has rendered positive service in his timely revision of Monsignor Sullivan's standard handbook. Even a cursory comparison of the Contents of the original and its worthy successor will reveal how well equipped for his task was Father John O'Leary, pastor, Newman Club chaplain and author.

An analytical table of contents, with its valuable informative subdivisions, the complete index, the retention of the author's easy, graceful style, evident in even the rich supplement of the reviser, would seem to promise a permanent niche for this work as a classic in its own field. This book will be a useful tool for priest, religious and layman. The busy chaplains in our Armed Forces as well as our own favorite G.I.'s would welcome a copy in their New Year package.

MOTHER MARY BONIFACE, O.S.U.

Fifteen Saints for Girls. By Sister Mary Cornelius (Bruce Publishing Co., 1951; pages 132; price \$2.50).

Every teacher of religion in every girls' high school will welcome this new book of short biographies for girls. In a delightfully readable style the author summarizes the important events in the lives of the saints whose names many modern girls bear. The experiences in the noble life of Saint Helen, for example, should make fascinating reading for the numerous Ellens and Evelyns and Elaines who are unaware of the heroism of her who found the true Cross.

The story of Saint Rose of Lima holds special interest for every American as she was the first canonized saint of the New World. Since 1671 the whole Christian world has an example in Saint Rose of a soul

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The strength of the weaker sex is beautifully exemplified in Saint Barbara who resisted an angry father, lovingly and willingly endured tortures, and finally gave her life in martyrdom for the faith she loved. California honors her by having a city which bears her name. Holy Mother Church has set aside December 4 as her feast day. In five pages the author has condensed the life story of this young saint into a narrative that would delight the heart of any teen-ager.

Leafing through the book the reader finds the saints chosen from many different ways of life. The Little Flower, following her little way, and Maria Goretti, following the bloody footprints of Saint Agnes—both arrive at the same goal.

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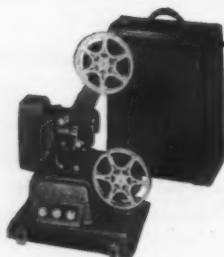
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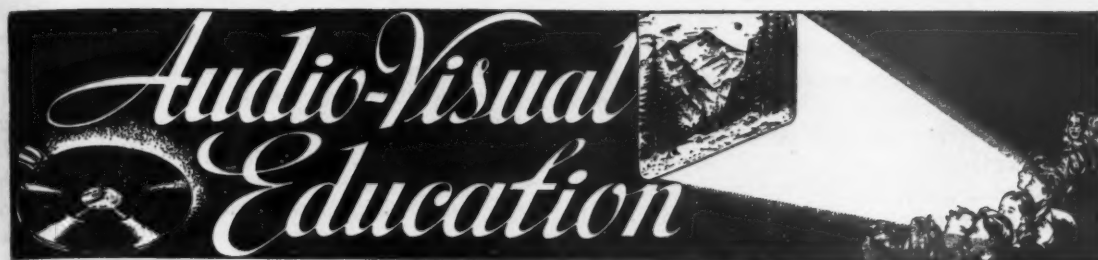
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How I Use a Tape Recorder in Teaching

Note: The following letters have been selected by THE CATHOLIC EDUCATOR for the awards mentioned in the issue for October 1951: First award of \$25 to Sister Mary Peter Traxler, S.S.N.D., Notre Dame Convent, 102 E. Third Street, Wabasha, Minnesota; Second award of \$15 to Sister St. Mark, C.S.J., Sisters of St. Joseph, 2007 West 65th Street, Cleveland 2, Ohio;

Third award of \$10 to Sister William Marie, S.S.J., Mount Saint Joseph Academy, Philadelphia 18, Pa.

Two other letters were also selected for honorable mention: Sister Electa, O.S.F., St. Agnes Academy, Alliance, Nebraska; and Sister Mary Anacleto, R.S.M., Saint Xavier College, 4900 Cottage Grove Avenue, Chicago 15, Illinois.

First Award

SISTER MARY PETER TRAXLER, S.S.N.D.

Notre Dame Convent, Wabasha, Minnesota

I INSIST that the albatross about our educational neck is not that we are educating the masses or that Catholic swimming pools cannot be provided for our students. It is rather that young people do not know how to think. And they do not seem to realize, much less care, that they are "strangers and exiles"; strangers in the realm of rational judgment and exiles to the world of sense.

The television critic who envisioned children of the future with eyes like cantaloupes and no brains, paralleled my own assumptions, which I now recognize as false, that tape recorders ushered in an epoch of similar progeny having rhubarb-leafed ears and again, *sine* the brains. The tape recorder, I have since discovered, can become a tool which the teacher can use to hammer out the educative processes; whereas television, regrettably, is fast becoming an inglorious end in itself. But many months elapsed before I became a recorder-convert.

ing. Actually I did believe that man was born to be a maker and a dreamer, and that his true integration could most surely be achieved when he made his dreams come true; but to me, most innovations to "old-fashioned" teaching were merely fuddy-duddy delicacies designed to entertain erstwhile students.

So when the tape recorder praises were chanted, I (like Bloy) "went before my thoughts into exile at the head of a great procession of silence." Then one day it happened!

My social problems class was decisively divided into sharply outlined camps over the United States State Department, and on the night of an important address by that department's chief, our team was scheduled to play its opener in the tournament. Now athletics in our school, like Hamlet's play, must go on (this being no unique example if between-line comments in esoteric educational circles are to be credited). A student suggested that the speech be recorded. Cornered! Treed! Hedged! Yes I was. And I am grateful now.

PROSELYTISM IS SLOW WHEN NECKS ARE STIFF

Proselytism is slow where necks are stiff and my imperturbable attitude remained unaltered even when the language teachers cried the recorder's praises in Claudelian opulence; or when the science phalanges of the faculty reached to the interstellar spaces for adjectives suitable for their eulogistic paeans.

To present, to drill, to test was my recipe for learn-

TAPE RECORDER INITIATED INTO SOCIAL PROBLEMS CLASS

That initial entry of the tape recorder into social problems class carried many such enlivening instances in its wake. Now it threatens to become indispensable. Naturally the study of social problems, or any social studies, lends itself more readily than any other subject,

excepting perhaps the speech arts, to use of the recorder, because the science of human relationships is the key-stone of the social studies structure. Since the recorder is designed to contribute permanence to speech, the most vital agency of communication in egregious man, my class in social problems presented innumerable occasions for tape recordings.

For example, in our unit on municipal, state, and federal government, each student undertook a project such as an interview, attendance at a school board meeting, a city council discussion, or a field trip, etc. In city government, the mayor, aldermen, chief of police, firemen and other public servants were interviewed. The student then reported to the class on his activity. With the splendid supplementary aid of recordings made at the interviews and civic meetings, the class benefitted from many trips whereas the group could have undertaken not more than several each semester.

OFFICIALS INTERVIEWED, OFFICES CAME TO LIFE

Likewise in county government study, were the coroner, auditor, treasurer, juvenile judge and other officials interviewed. The duties and powers of these offices came to life in our class as the recorder and the student reporter related the facts in life-like form which otherwise would have been mere factual material inanimately residing in compact paragraphs in the textbook.

Of special note is the amusing circumstance that after the questions and answers had been recorded in the offices, many of those interviewed were curious to hear their own voices and asked to have the recording "played back" to them!

State government also had its challenge but the students, like David and his slingshot, got the point over! After securing an appointment, the committees spent a question and answer period with the officials whose informative interviews and recorded comments added untold zest and reality to this purely factual unit of study.

VARIOUS OCCUPATIONS REPORTED DIRECTLY TO ECONOMICS CLASS

Economics, another unit of social problems, also provided opportunities to use the machine. Students recorded parts of labor meetings and labor-management discussions. Interviews were gotten with managers of local chain, independent, and partnership-owned stores. State and federal reserve bankers were questioned, internal revenue officers visited, the president of a grain syndicate, brokers, commission men, jobbers, cooperative leaders and members of the railroad brotherhoods inter-

viewed. In all of the activities, not one student was denied an appointment and in all cases, they were not only pleased, but some even preferred to have their comments recorded in their entirety in order to insure accuracy in the report given to the class.

Special series of recorded programs issued by a number of university audio-visual libraries were provocative of stimulating discussion in the study of government, economics, current news, and in the various units of sociology. These recordings are the teachers' Elysian inasmuch as the machine can be turned off when the hearers wish to make a comment, to object, or to point out features worthy of special note.

RECORDER LIVENED FAMILY LIFE STUDIES

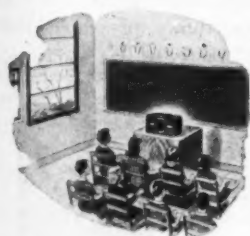
In the study of social problems, the semester of sociology is, however, the most invigorating opening to using the recorder. Marriage and family life studies brought the recorder into the home. Imagine the family meal and family table conversation being put on record! When the students asked their families for volunteers, over half the class clamored for the honor. The privilege was given to the family having the most children and the hilarity of the recording was off-set only by the inspiring prayer-life and affection manifested in the results. Here was actual family living: the prayers before and after eating, dad's gentle effort to bring all of the children into the conversation, the inquiry about progress in school, compliments to mother on her cooking, etc. Even the gurgling of the babies pounding their porringers on the trencher added a touch of beauty and realism to the recording!

In like manner was the machine taken into other homes where the family rosary, the Advent wreath ceremony, night prayer, planned family recreation, and family singing recorded. In connection with the unit, an outstanding Cana Conference leader recorded a talk for these students who could not possibly have traveled a hundred miles to hear him speak.

A ROUND-ROBIN OF PANEL DISCUSSIONS

One of the greatest attractions in this unit was a round-robin of panel discussions exchanged by seniors in five different Catholic high schools. Tapes were passed from school to school, thus giving the young people a priceless opportunity of this inter-school exchange.

Each unit has illimitable openings for use of the recorder. For example, in the chapters on vocation, the interviews again were helpful. At most, merely several representatives of the vocations can be invited to address a school or class, but by recordings, many more fields



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can be covered. Also, some vocational jobs for which a large number of our students are destined, such as a baker, garage mechanic, waitress, clerk, plumber, welder, electrician, farmer, mason, barber, etc., can thus be considered. The students must search out these workers who as a rule are not available for speaking invitations.

The unit on education is perhaps one of the studies most conducive to the use of the recorder. To put on the record the statements of teachers in different school systems, to record the memories of adults on their school days, to hear related the opinions of the student and young pupil on education is vitalizing background for the reading of what the Holy Pontiffs have written concerning this vocation of the teacher whom Peguy so capably describes as "the only priceless representative of poets and artists, of philosophers and scholars, of the men who have made and maintained humanity."

INTERESTED TEACHER PRUDENTLY USES VALID TOOLS

It is impossible to classify and explain all uses of the recorder, but the interested teacher will analyze the problems and in the peculiar vision which God grants him, will grapple to himself with whoops of steel the trusted and tried *recta ratio factibilium*—the right way

of doing what is being done. And the teacher of today, beleaguered with all the bric-a-brackish nothingness of secularism in all of its guises, must use prudently, the valid and available tools.

The albatross still encumbers modern education and I do not purport to offer fatuously the tape recorder as the facile solution, but the use of this tool has put vitality into the educative process of my now-renovated methodology: to present, to drill, to *enliven*, and to test. In this recipe for teaching, the tape recorder has been more to me than just a dash of salt!

Second Award

SISTER ST. MARK, C.S.J.

Sisters of St. Joseph, Cleveland 2, Ohio

PERHAPS this letter will be of some use in sharing with others the wealth of knowledge acquired through experience in my use of the tape recorder. Although I had felt the need of a recorder, and had used the disc recorder without too much satisfaction, it was after months of patient waiting that my dreams were realized. I was preparing my students for their annual recital when the opportunity presented itself. With the help of a borrowed recorder, we soon made

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many improvements. In private as well as in class lessons, in instrumental and choral groups, many points were quickly remedied; for instance, enunciation, articulation and diction in general, precision in timing, pitch accuracy, and the balance and quality of tones. These in turn aided in the seating arrangements of the instrumental as well as the choral groups.

ATTITUDE OF PARTICIPANTS NOTICEABLY IMPROVED

The general attitude of the participants was noticeably improved. They were more attentive, cooperated more readily with suggestions given; their personal appearance spoke of assurance and confidence, and in general, new courage was evident in their work. Later, professional advice was obtained from talented men whose constructive criticisms were of real value.

Comparisons of the recordings helped to chart our progress. More attention was given to the little things that spell perfection. The final recording of the recital itself has been a challenge for the many programs that followed through the years. At present, our preparation for a two piano recital is tremendously assisted by our recorder.

Although our experiments often met with discourage-

ment because of acoustics or the lack of technical skill to record properly, the benefits reaped in spite of these disappointments more than repaid us for our efforts.

PASTOR HEARS RECORDING, THEN PURCHASES "ASSISTANT TEACHER"

It was after our Pastor heard an amateur recording of a beautiful religious ceremony in our church during which our boy's choir sang Latin as well as English hymns, that he purchased the recorder for our school.

The music department is not the only group to benefit from this purchase. Our teachers have discovered their strengths and their weaknesses in their teaching ability. Within the past few months, the entire school has used to advantage the "assistant teacher" as we have begun to consider our tape recorder. In a comparatively short time, several hundred children learned to sing many selections needed on short notice; another large group learned the necessary steps for a square dance to be used in a program. Classes in phonics, reading, English, dramatics, and physical education have appreciated its value.

As the uninvited guest to entertainments, our recorder has helped to discover new talents. To the uninitiated, the "green eye" holds no terrors, and the results have been thrilling. Planned programs as well as impromptu

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In each instance the author is at pains to set forth the conclusions with regard to penal law, to what extent it obliges in conscience. As with many other basic concepts, the one that concerns the nature of law has manifold practical consequences. **\$4.00**

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affairs have had important parts in the education of many in our care, not only for speech correction and improvement, but also for character development.

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In addition, worthwhile radio programs have been recorded for future use either for teaching purposes or for general entertainment. Two programs of this type in our library have been shared with many individuals who otherwise would not have been able to enjoy them. A wire recording was made from one of these to accompany a group who sailed for Japan a short time ago. In making radio recordings, the program may be heard at the same time it is being recorded without danger of marring the listener's enjoyment, or of extra undesirable sounds on the tape.

TAPES ARE EDITED, SPLICED WITH NO LOSS OF EFFICIENCY

Because of the innumerable times each tape may be recorded and replayed, it has an added monetary value that discs do not have. Time, too, is a precious element, for the tape may be spliced without harming its efficiency. We have found it to be a vivid means of keeping our friends and experiences near us even though time and circumstances may separate us.

If everyone could enjoy the thrills of the tape recorder as we have during our many and varied opportunities of the past months, the goal to better work and quicker results would be within closer reach. The real value of a tape recorder can be realized only by those who experience its worth.

Third Award

SISTER WILLIAM MARIE, S.S.J.

Mount St. Joseph Academy, Philadelphia 18, Pa.

THE TOPIC of *How I Use My Tape Recorder* is a very interesting one and an exchange of ideas on the subject is filled with possibilities and must prove very challenging and stimulating to your readers. I look forward to hearing about other teachers' ideas and sharing my experiences with them.

I teach Spanish but Spanish is not my native tongue. However, I realize that the language spoken by a native teacher has an advantage over any acquired fluency. The

rate of learning is very much accelerated by hearing the language spoken by natives. To overcome my disadvantage I use records spoken by natives. These records accompany my text and are spoken with spaces for repetition by the students. The class repeats the dialogue from the record, sentence by sentence.

STUDENT CRITICIZES OWN EFFORTS

Then, I attach my tape recorder and let individual students repeat with the record. Thus the recording is from the disk *and* the student. When the tape recording is played back, the student is able to criticize her own approximation of the record she has imitated. Meanwhile the class listens and provides an audience situation. All the students are shyly eager to take a turn. Moreover, each new speaker tries to improve on the last speaker because pronunciation errors have been analyzed and identified. After gaining confidence in this way, the students volunteer to give dictation to the class.

Secondly, I use the tape recorder for oral tests. The students come three at a time, after school until the whole class has been recorded and marked. The student is able to evaluate herself on the spot as I take five points off for each mistake. This really amounts to an extra laboratory period painlessly obtained since the students like to come. It is interesting to find students of French dropping in with their friends. They are pleased beyond measure when I offer to record their French.

TAPE RECORDER AS COACH

A third use I make of my tape recorder is to have my native Spanish and Latin American girls record little skits which the students perform at their Spanish Club meetings. The students who are to be in the skit then come to the classroom and rehearse with the tape recorder. In this way they are sure of their pronunciation and intonation. Moreover, the tape recorder as a coach has limitless patience and time.

Finally the tape recorder is an invaluable aid for songs and dances. One can always find a good musician to record the music. After that, the tape plays for the class and is always available. I have put all my folk songs and Christmas carols on tape. In this way the children learn the melodies very quickly. Moreover, the problem of breakage in dance records can be eliminated by transferring the disk recordings to the tape. So often in the past the students have practised a dance with a record only to have the record broken on the day of performance when it was needed.

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I trust that these interesting experiences that I have had in using a tape recorder will be useful to another teacher.

First Honorable Mention

SISTER ELECTA, O.S.F.

St. Agnes Academy Alliance, Nebraska

WE HAVE two tape recorders in our school; one is used exclusively and daily in the music department; the other, is usually in use in the classrooms. I use the recorder in speech correction and word study, in declamatory and in oratorical practice. My procedure in declamatory and oratorical work is to present the selection with explanation of any questionable content; then I make use of records made by professionals of the selections; the pupils often find that their interpretations coincide with the records, but not always. This gives rise to liberty to defend and make use of changes they may desire in the interpretations. The student studies the selection, his voice is recorded in his interpretation; I then play it back to the class; the student and the class criticize; after the second study for improvement the student may record his own voice before he recites for his final grade.

USED FOR DRILLS IN FIRST YEAR LATIN

I have had some records made from drills for review on case-ending, derivatives, vocabulary and accents in the first year Latin Classes; now the tape recorder can be used in immediate preparation by the teacher. I have prepared and recorded drills leaving space on the tape for repetition by the class between each of my own voice recording instructions; the thirty-minute tape is ample for a good lively review. Of course, my presentation of these drills always has some special objective, as stressing accent, perfecting pronunciation, etc.; these objec-

tives I sometimes over-emphasize for effect and the student does likewise, but the end is attained thereby.

RECORDING PREPARED WEEKLY FOR RADIO BROADCAST

Every Friday afternoon from two-thirty till three, our students broadcast a program over our local station KCOW. This program is a tape-recording prepared by our radio workshop directed by Sister Constance. The program has a five-minute news reporting of items of interest to the students and their parents in this vicinity which is followed by the regular program of the week. Every class from the primary to the twelfth grade has an opportunity to take part in one or more of these programs.

TAPE RECORDER HAS BECOME ESSENTIAL

Our tape recorder is used in social studies; three or five minute talks, discussions, panels, debates are recorded and played back for students both for practice and for final presentations.

Our tape recorder has become an essential in our school; we feel that it economizes on time, and gives the student a personalized experience that prepares him for life.

Second Honorable Mention

SISTER MARY ANACLETA, R.S.M.

St. Xavier College, Chicago 15, Ill.

I AM very happy to let you in on my recordings—strategy and all: *How I Use A Tape Recorder*. Although I have been an ardent propagandist for the use of tape recorders in various fields, I shall confine this paper to its use in Communication, our freshman English course in college. This very title seems to connote the use of audio-visual aids. In the turn-over from the traditional English 101 to the new Communication course it is expected that new emphasis be placed upon reading, writing, speaking and listening—thus deemphasizing the writing that practically made English 101.

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The Teen Age Book is an unusual plan which enables students to obtain at a cost of 25¢ or 35¢ a wide range of good books especially selected for their appeal to teen-agers by a board of well-known educators. The purpose of the club is to provide young people with some of the benefits enjoyed by adults through such organizations as "The Book-of-the-Month Club" and the "Literary Guild"—but at a price within the average student's means. Books not specifically recommended for Catholic Schools are so indicated by the selection committee (see list of members below).

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a vital factor in their correlation. I find this especially true in the writing of the Research Paper. While retaining much of the emphasis on writing, the paper takes on an entirely new interest with students when preparing findings for a panel or round-table. This oral discussion assumes a new role when done with the help of a tape recorder. There arises the need of a chairman in each group; the writing of an introduction for each panel as well as for the over-all problem into which all the discussions fit. The choice of these is made by the class after hearing the playbacks in each endeavor. It becomes a student activity—not teacher paper-correcting process. Decisions rest with students after try-outs on the recorder. A certain amount of satisfaction comes to the student in hearing his own production. A very particular value lies in being able to hear the program in full—not once but as often as the student wishes to listen. It gives rise to good healthy competition in public speaking and does wonders for development of leadership. In this way the Research Paper is motivated into putting forth a product worth not only writing but listening to.

TEACHER MUST BE ON THE ALERT

Other phases of Communication are made easier to teach and easier to learn if a recorder is used. All the techniques needed for good writing can be better vitalized. I have found tremendous advantage in teaching diction, its use and abuse and detection of propaganda often through loaded words. An alert teacher will have at hand recordings for such purpose. Other recordings lend themselves to the process of outlining, which is such difficult teaching these days. If students can be trained to listen—jot down divisions and sub-divisions—they will be on the alert to listen for better logic in home-radio programs. Naturally, much of this must be prepared by the teacher; she needs keep her microphone close to the radio for current topics.

Short recordings can be played back for writing of theme statements, topic sentences, completion of a story.

There are a hundred and one things a teacher of English can do with a tape recorder. I have found especially useful the playing of sections of material for the purpose of teaching note-taking. The freshman college student is faced with the almost gigantic problem of taking notes in every course. Note-taking can be profitably taught with the use of a recorder. It leaves the teacher free to work with the student. There is no reading problem, and in general all the students will have no interpretation difficulty. The material can be played and replayed for instruction.

Instructive lessons in library usage can be given with especially enlivening quizzes—games—filling in blanks. All in all this makes students alert.

MOTIVATION IN COMPOSITION

Thus, many of the phases of Communication can be taught and learned more easily with the use of a tape recorder. Grammar, diction, outlining, library usage—all have their place. When it comes to original composition an impetus is given students just by their hearing their own composition.

Recently, I had my class write and then record a description of our tape recorder. I certainly got a variety of themes—features that the maker would be glad to buy! We followed that assignment with a sales-talk on the tape recorder and hope to send those results to the manufacturer. "How to use a Tape Recorder" became an interesting expository theme.

LEADERSHIP AN IMPORTANT BY-PRODUCT

All this speaking necessarily lent tremendous improvement in fluency of speech, good tone quality—to say nothing of the quality of leadership that became an important by-product. Impromptu talks, slogans, rallies are all added to the Communication course. Hearing them on the tape recorder immediately, and again after a period of time, lends an importance to what otherwise might be boresome.

It is important to note that the accomplishment of all these things might be done on a disc recorder too. However, the fact remains that if extensive use of the recorder is made, it runs into money. With the tape, there is the advantage of using over and over again the same reel. Reels used by the instructor for instruction purposes may be kept from year to year—become classics or text books for her—and the expense is not any more than ordinary reference library.

I would say, all in all, that a tape recorder is a must in a Communication course.

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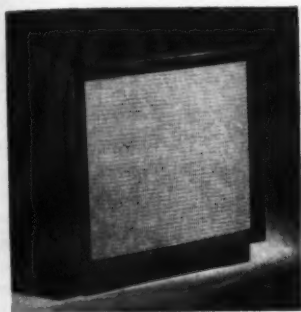
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Audio Visual News

New Speaker Enclosure For a Sound System

A new speaker enclosure had its first showing at the Audio Fair together with a technical paper on its operation presented to the Audio Engineering Society, this past November at the Hotel New Yorker.



The first impression of the layman listener upon hearing music come from this enclosure is that so much sound can come from so small an object. For this enclosure, called the R-J after its inventors, is barely larger than the speaker

it contains. Yet, when fitted with a good quality speaker this R-J enclosure is capable of faithfully reproducing bass fundamental tones down to 30 cycles per second, that is, the lowest bass tones audible to human ears.

This speaker enclosure is available in several models. The basic model, shown in the illustration, will take a 10", 12", or 15" speaker without alteration. Such speakers can be single cone, diacone or co-axial types. It must be remembered that the bottom frequency in this speaker system, as in any, is determined by the particular speaker selected for the enclosure. Thus, with an average 12" speaker one may expect a practically flat response down to 50 cycles, and with an average 15" speaker the response will be down to 30 cycles.

The model shown measures only 22" x 20" x 15". Enclosures are also available for two-way systems of standard or corner types and also a smaller one for a single 8" speaker. A two-way system is one which uses two speakers, one for reproducing the low tones (called a "woofer") and another speaker to bring out the high tones (called a "tweeter"),

both speakers being contained in the speaker enclosure.

Both its small size and particular capacities will recommend this enclosure for classroom and music department use and for the auditorium public address system. It may be used, for instance, with tape recorders and phonographs by being plugged into either of these if these have a jack for attaching an external speaker.

Another advantage of a speaker system utilizing this R-J enclosure, in addition to extended bass range, is elimination of "point source" at all frequencies, in particular at the higher frequencies which in average systems are beamed directly to the listener. For the R-J system one had, perhaps, better use the term omni-directional to characterize the release of the high tones.

Readers may judge this speaker enclosure for themselves by having a demonstration at their local dealer. (\$13)

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from its earlier two-album 78-rpm version.

The new two-inch thick album of 20 records (WE-68) is accompanied by a textbook.

The company plans to follow this initial transcription with other 45-rpm foreign language records. (S14)

Eight New Films at EBFilms

Eight new films are available from EBFilms, one each in social science, and biology or nature study, and six biographical films suited to various areas of the curriculum.

World Trade for Better Living has for subject the fundamentals of international trade, its problems, policies, and influences on the daily lives of people of every country.

This two-reel (17 min.) educational motion picture, the third in EBFilm's series on economic problems, was produced with "four specific objectives in mind: to illustrate the importance of world trade on the economic welfare of all nations; to define the principles of world trade and the problems which have arisen in connection with it; to show the obstacles which tend to prevent the increase of world trade; and to explain the policies which contribute to a world trade with greater volume, better balance, and more freedom."

Designed to create an understanding and appreciation of world trade, the film is usable with junior and senior high school classes in problems of democracy, history, economics, and geography.

The film opens on board a freighter in port. The captain, turning from his work, explains the various activities of the port. In following scenes the story of sugar, tin, cotton, and wheat is told with examples of the passage of goods from their source to world ports.

Narration and animated drawings are used to demonstrate that the division of labor needed to supply goods within a community has application also to the community of nations. The need for an interchange of goods between areas of heavy industrial production and areas specializing in the production of food and raw materials, is explained. It is emphasized that the greater part of world trade consists of an interchange of services and goods between industrial countries themselves since they have the highest standards of living and consequently the greatest demand for goods.

The question of trade barriers and other regulations which interfere with the exchange of goods between countries is then raised. Concluding scenes "attempt to answer this question in a discussion between a newspaper editor and two citizens who object to his liberal trade views.

The pros and cons of a freer exchange of goods are discussed, and the advantages and gains received when there is a better balance of trade, a minimum of trade barriers, and a many-sided trade moving relatively freely among all nations, is illustrated." (S15)

Monarch Butterfly Story is a new one-reel full-color motion picture which demonstrates the four stages in the life cycle of the butterfly, and the habits and activities of each stage. In broader way it illustrates the basic problems of adaptation and reproduction characteristic of similar animals.

The film is intended for middle grade science classes, but it is usable too for language arts classes and with scout and nature study groups.

Through the use of color photography and close-up shots, color detail of the butterfly is seen. The camera shows such scenes as the monarch laying its eggs and the caterpillar eating its way out of the egg, feeding, molting, forming its chrysalis, and emerging as a butterfly. (Running time is 16 minutes.) (S16)

Six new biographical films have been added to EBFilm's basic library of great men and women of the world, bringing the total to twenty-six films.

This group of "Builders of America" covers the lives of an inventor, an educator, a president, an advocate of women's rights, a leader in the fight for freedom of the negro, and a builder of American industry.

The titles are: *Eli Whitney*; *Horace Mann*; *Abraham Lincoln*; *Susan B. Anthony*; *Booker T. Washington*; and *Andrew Carnegie*. As with the other titles in the series, each is a two-reel, 16mm, black and white sound film having a running time of 17 minutes. (S17)

Teach-O-Filmstrips for Three Subject Fields

Release of six Teach-O-filmstrips series for three subject fields was made by Audio-Visual Division of Popular Science Pub. Co., New York 10. Language arts, arithmetic, and science are covered.

Goals in Spelling consists of six color filmstrips made in cooperation with the Webster Publishing Co. It contains 263 frames, is designed for grades 4-6, and seeks to develop an understanding of the sounds that make up words and speech. An illustrated Teaching Guide accompanies it.

Coach for Good English consists of six color filmstrips, each dealing with an aspect of sentence structure, geared to grades seven through nine. A Teachers Guide, illustrated, accompanies it.

Adventures with Numbers, also produced in cooperation with Webster Publishing Co., contains six filmstrips for

grades four through six. Cartoons, drawings, charts, and other eye-appealing techniques are used to make abstract ideas understandable and readily retained. The series comes in a hard cover file container and with an illustrated Guide.

The Life Span; Physical and Chemical Changes in Everyday Living; and Health and Personal Appearance are three new full-color filmstrips series made in cooperation with the L. W. Singer Co., Inc., publishers of the *How and Why Science Books*.

Each series, providing one filmstrip for each of the lower, middle, and upper grades, follows a horizontal-vertical plan of covering the same subject in each filmstrip but with increasing complexity for higher grade levels.

A Teacher's Guide comes with each series in a hard-cover file box.

Stirring Candlemas Drama Gratis from Candlelight Guild

The Candlelight Guild makes available to school and parish theatre groups a new play, dramatizing for the first time the story of the Feast of the Purification.

The play, "The Young Like You," combines entertainment with a touch of fantasy, a dash of mystery and, most important, an inspiring explanation of candles and votive lights. It is done in the best Catholic taste and tradition without sacrificing entertainment values.

The play is performed in part in a modern setting, with a brief flashback scene of the dramatic meeting between the Holy Family and Simeon. The story is based on St. Luke. The final scene depicts an unusual episode with a surprise ending in which a modern young woman receives a startling insight into the possibility of miracles.

The play is easy to produce. There are seven characters—four male and three female. It is staged in five short scenes, none requiring elaborate scenery.

The play is listed with the Catholic Theatre Conference. Pastors and teachers are invited to read a copy before recommending it to their thespians.

An adaptation of this play suitable for use on radio entitled, "Bright Little Light," is also available. The radio script rounds out fifteen minutes. It can be done by six persons with a minimum of rehearsal and sound effects.

A free copy of the playlet or the radio script may be had by writing The Candlelight Guild, 19 West 44 St., New York 18, N. Y. The Guild is prepared to furnish eight gratis copies of either play or script to any group which can use them. (S19)

Contributors to This Issue

(Continued from page 242)

years he has been summer instructor at the University of Notre Dame in high school administration and secondary edu-

cation. Brother is a member of the executive board of the N.C.E.A.

Sister M. St. Xavier, I.H.M.

Sister St. Xavier teaches apologetics at Little Flower H.S. for Girls in Philadelphia. She has studied at Immaculata College (A.B.), Villanova College (M.A.), and Catholic University, her fields of specialization being religion and social studies. Sister has taught in high school for twenty-two years, and previously for seven years in grade schools. She adds that for three years she taught religion over a loud speaking system when this method was being used in the diocesan high schools of Philadelphia.

Burton Confrey, Ph.D.

Doctor Confrey of the faculty of St. John's University, Brooklyn, N. Y., is the author of the well known text *Social Studies* and other works in sociology.

Sister M. Walter, O.M.

Sister M. Walter is well known to our readers for her many past contributions.

Rev. G. H. Guyot, C.M., S.T.L., S.Scr.B.

Father Guyot, well known to our readers, is rector of St. John's Seminary, San Antonio, Texas, where he also teaches Sacred Scripture.

Sister Mary Adolorata, O.S.M.

Sister Mary Adolorata was introduced to our readers in the November 1951 issue.

Arthur G. Mulligan, M.A., Mus.D.

Doctor Mulligan furnishes the teacher with another speech correction drill which forms part of the plan of the work he covered in his article in the November 1951 issue.

Sister M. Viola, O.S.F.

Sister M. Viola, school supervisor for the Sisters of St. Francis, was for five years the director of the secondary religion department in Pittsburgh. She has an M.A. in religious education from the Catholic University of America.

Sister M. Brigetta, O.S.B.

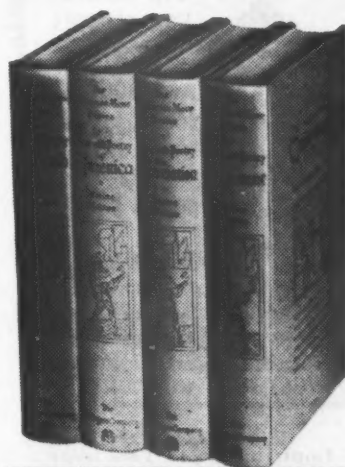
Sister M. Brigetta teaches English literature. She has taught also in the department of languages. She studied at the College of St. Scholastica, received a B.A. from the University of Chicago, and a Ph.D. from the University of Minnesota. Sister also studied at Fordham University. She has contributed to *Ave Maria*, *The Benedictine Review*, and *The Catholic School Journal*.

Sister Mary Peter Traxler, S.S.N.D.

Sister Mary Peter, a teacher of English and social studies, is completing require-

(Continued on next page)

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ments for her M.A. at the University of Notre Dame, having received her A.B. from the College of St. Catherine in St. Paul, Minnesota. She has contributed to *The Catholic Educational Review*, *The Catholic School Journal*, and *The Land*.

Sister St. Mark, C.S.J.

Sister St. Mark is a teacher of piano, strings, woodwinds, brass, and percussion

at St. Colman School. She is the director of the school orchestra, and is organist. She studied at St. John College, Cleveland, Ohio, Baldwin Wallace Conservatory of Music, Berea, Ohio, and at Nazareth College, Rochester, N. Y., specializing in music.

Sister William Marie, S.S.J.

Sister William Marie teaches Spanish at Mount St. Joseph Academy. She has an A.B. from Trinity College, Washington, D.C., and an M.A. from the Catholic University of America. Sister also attended summer courses at the University of Madrid, Spain. She is a member of the American Association of Teachers of Spanish and Portuguese and also of the Modern Language Association.

Sister Electa, O.S.F.

Sister Electa has been teaching Latin, English, and mathematics for about forty years. She studied at Canisius College, Buffalo, N. Y. and at the University of Denver (M.A.). She has also a degree in library science.

Sister Mary Anacleta, R.S.M.

Sister Mary Anacleta has for many years taught in the grades, in high school, and in college. She now is professor of English, mathematics and history at St. Xavier College. For her B.S. she studied at Loyola University, DePaul University and at the University of Chicago. She received her master's degree in English from Chicago Teachers College.

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